

IN THE RAINS

By courtesy of the artist, Mr. Gaganendranath Tagore.

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AT THE CROSS ROADS

BY SIR RABINDRANATH TAGORE.

AT the present moment the World Drama is at the change of its acts, and we do not know towards what denouement it is moving. This uncertainty has given rise to a universal perturbation of mind, from which India is not free. But having remained for long outside the arena of living and creative history, we are now, in this crisis, at a loss to know what to do, or how to think. Our mind is enveloped in the dust-storm of exaggerated hopes and fears, and this blinds us to the limitation of facts. When the promise of self-government suddenly showed signs of fulfilment, we failed to see clearly what it meant to us and how to claim it with justice. The hope of it was spread before us like a feast before the famine-stricken, and we did not know whether there was more danger in gorging ourselves or in desisting from it. The cruelty of the situation lies in the abnormal condition to which we have come through long years of deprivation.

I am fully aware that we have not had the training of taking up the tremendous responsibility of governing our country. The present upheaval in the West clearly shows what terrible power has gradually been concentrated in certain parts of the world, and what a menace it is to those who never had the opportunity or foresight to prepare to meet it. I have not the slightest doubt in my mind as to what would follow if India were completely left to herself. If the birth-throes of the new Japan were to happen at the present time, we know it would be throttled at its birth even as New Persia was.

But our problem is, how are we to receive our lessons in political wisdom discreetly gradual? When an Englishman in England discusses this, he bases his discussion on his full faith in his own countrymen. Personally, I myself

have a great admiration for the English people. But it is not the best ideals of a people that govern a foreign country. The unnaturalness of the situation stands in the way, and everything tending to encourage the baser passions of man,—the contemptuous pride of power, the greed of acquisition,—comes uppermost. The responsibility of the weak is tremendous. They keep themselves too obscure to be able to claim human consideration, and the conscience of the strong grows inactive for want of proper stimulus. It is sure to cause moral degeneracy in men to exercise habitually authority upon an alien people and therefore not to encounter the checks that arise from the relationship of natural sympathy. This is evident to us, not only in the callous arrogance of the bureaucracy, but also in the policy of most of the Anglo-Indian newspapers, whose consistent chorus of clamour against the least expression of Indian aspiration, or the possibility of our gaining the slightest privilege now held by the rulers, becomes virulently cruel. It creates a vicious circle,—the helplessness of the governed sapping the moral manhood of the governors, and that again reacting upon the governed, prolonging and deepening their helplessness.

This is the reason why most of our countrymen find small consolation when they are told that the rights and the power of the government of their country will come to them gradually, as they are being made fit, from the hands which hold that power now. The gift is to be cautiously doled out to us by somebody who is critic, judge and donor combined,—and, naturally, not an over-enthusiastic donor. If we could be certain of a genuinely sympathetic guidance we would be content with very little at the commencement.

But not having that full confidence in the bureaucratic agency of our donors, our people at the very outset claim those powers which, consciously or unconsciously, may be set against them in making it impossible for them to prove their fitness. No one can pretend to say that the British Government in India has been or ever can be disinterested. It is a dependency upon which depends the prosperity of England, though time may some day prove that such prosperity has not been for the good of the ruling country. But so long as the present cult of the self-worship of the Nation prevails, the subject races can only expect the fragmentary crumbs of benefit, and not the bread of life, from the hands of the powerful. It will ever be easy for the latter to find plausible arguments to keep the real power in their own hands and to prolong that state in which such arguments cannot effectively be refuted. For the ideal of the Nation is not a moral one,—all its obligations being based upon selfishness with a capital S. It principally recognises expediency in its own conduct and power in that of its neighbours. And as expediency, in God's world, cannot wholly be dissociated from a moral foundation, it finds its place in the Nation's government of the alien people: but it is there on sufferance, it is only secondary, and therefore the Nation's relationship with the non-Europeans easily breaks out into rampage, which is, to speak mildly, not Christian.*

The question remains, what are we to do? Charity, on the one side, self-congratulatory and superior: humble acceptance of small favours on the other side, laudatory and grateful,—this is not the proper solution. We must have power in order to claim justice which is real. It is a blessing that we have the opposition of the powerful to overcome, that a boon cannot easily be given to us, even when there is some amount of willingness on the part of the giver. We must gain it through victory and never otherwise.

But whenever we speak of power and victory, the words at once conjure up pictures in our minds of Dreadnoughts, long-range guns and massacre of men by millions; because these belong to the great festival days of the religion of Nation-worship,

when human sacrifices must be without limit. For political and commercial ambition is the ambition of cannibalism, and through its years of accumulation it must get ready for its carnival of suicide.

I cannot imagine that we shall ever be able to enter into competition about their own methods and objects with these Nation-worshippers, and the boon of their power which they get from their gods is not for us. We must confess that, in spite of considerable exceptions, the Hindu population of India does not consist of martial races. We do not have any natural pleasure or pride in indulging in orgies of massacre for the sake of its glory. Some of our modern disciples of the West may blush to own it, but it is true that the religious training which we have got for ages has made us unfit for killing men with anything like a zest. No doubt, war was held to be a necessity, but only a particular body of men was specially trained for this work, and, for the rest of the members of society, even the killing of animals was held to be a sin. There is something very harshly unnatural and mock-heroic in the shrill pitch to which we have tuned our voice while vociferating that we are fighters and we must be fighters. I do not mean to say that by training and proper incentives a large number of us cannot be made into soldiers, but at the same time it will serve no good purpose if we delude ourselves into thinking that this is a vocation of life in which we can excel. And if, for the want of natural ferocity in our blood, we cannot excel in this the Europeans, who at present hold the world in their grasp, our soldiers' training will merely entitle us to fight in a subordinate position, which, from a material point of view, will bring us meagre benefits and from a higher one will be productive of evil.

I have been accused of going to the absurdity of the extreme for insisting upon an idealism which cannot be practical. But I assert that the absurdity is not in the idealism itself, but in our own moral shortsightedness. What they mean by saying that we must be practical is that we must live, and in this one cannot but agree, for suicide can never be an ultimate object for any creature. But fortunately for man his existence is not merely physical or even political. Man has attained all that is best in him by strongly believing

* See passages quoted from M. Anatole France in "Gleanings" in this number.

that there are things for which he can afford to die. To ask him to lay down his life for some political good, and at the same time to be miserly where the moral good of humanity is in view, is to ask him to pay the highest price yet refuse to accept the thing of the highest value.

There are things in which men *do* go to extremity in the teeth of practical common sense. We have heard of instances where men, set adrift on the sea without provisions, have looked upon each other as possible food in case of emergency. But those exceptions among them who could not think of such an enormity in any conceivable circumstance, have done more permanent service to man by refusing to eat human flesh and dying, than those who survived by following the contrary course. And for nations also, it is wise not to indulge in cannibalism even at the risk of non-survival. For true survival is to live beyond life.

We must bear in mind that European civilisation, which is based on militant Nationalism, is on its trial in this war. We do not know what is going to be the end of it; for this may not be the last of such wars in Europe. But one thing has been made quite evident, that the attainment of political power has not the moral ideal behind it which can give it the true permanence of finality. Greece still lives where she was truly great, not in her possessions, but in her mind, and Rome survived the wreck of Empires where she attained the immortal. For centuries the Jews have had no political existence, but they live in the best ideals of Europe leavening its intellectual and spiritual life. The political ambitions of fighting races leave no other legacy to humanity but the legacy of ruins; and the power which grows tremendous, following its narrow channel of self-seeking, is sure to burst its bonds and end in a deluge of destruction.

And therefore, let us not seek the power which is in killing men and plundering them, but the moral power to stand against it, the moral power to suffer,—not merely in passive apathy, but in the enthusiasm of active purpose. This is an age of transition. The Dawn of a great To-morrow is breaking through its bank of clouds and the call of New Life comes with its message that man's strength is of the spirit, and not of the machine of organisation. It will be the greatest sign of weak-

ness in us,—the most abject defeat,—if we still cling to the atheistic faith that those nations who thrive upon their victims are great because they are powerful, and that sacrifices have to be brought to the altar of their false gods.

I know that an instinctive faith in the adequacy of moral ideals and the inner strength of the spirit for building up the world anew from its wreckage will be held as the sign of ignorance of world-politics; for it does not wholly tally with the experience of the past. But all the fearful danger of the present day has come from that experience hardening into a crust obstructing the growth of spiritual humanity,—the humanity which aspires after an infinite inner perfection. The present-day Civilised Man, disillusioned and doubting, suffers from the moral senility of prudent worldliness, that knows too much but does not believe. Faith is of the future; it may lead us into danger or apparent futility; but Truth waits there for us to be courted at the risk of death or failure.

The immense power of faith which man possesses has lately been concentrated on his material possibilities. He ignored all checks from his past experiences when he believed that he could fly in the air; and even repeated failures and deaths have not deterred him from attaining this seeming impossibility. But he has grown cynically sceptic concerning the infinite reality of the moral laws.

The time for this prudent man has come near its end. The world is waiting for the birth of the Child, who believes more than he knows, who is to be the crowned King of the future, who will come amply supplied with provisions for his daring adventures in the moral world, for his explorations in the region of man's inner being.

We have heard that Modern Russia is floundering in its bottomless abyss of idealism because she has missed the sure foothold of the stern logic of Real Politik. We know very little of the history of the present revolution in Russia, and with the scanty materials in our hands we cannot be certain if she, in her tribulations, is giving expression to man's indomitable soul against prosperity built upon moral nihilism. All that we can say is that the time to judge has not yet come,—especially as Real Politik is in such a sorry plight itself. No doubt if Modern

Russia *did* try to adjust herself to the orthodox tradition of Nation-worship, she would be in a more comfortable situation to-day, but this tremendousness of her struggle and hopelessness of her tangles do not, in themselves, prove that she has gone astray. It is not unlikely that, as a nation, she will fail; but if she fails with the flag of true ideals in her

hands, then her failure will fade, like the morning star, only to usher in the sunrise of the New Age. If India must have her ambition, let it not be to scramble for the unholy feast of the barbarism of the past night, but to take her place in the procession of the morning going on the pilgrimage of truth,—the truth of man's soul.

AT HOME AND OUTSIDE

BY RABINDRANATH TAGORE.

CHAPTER VII.

SANDIP'S STORY.

(6)

WE are men, we are kings, we must have our tribute. Ever since we have come upon the Earth we have been plundering her; and the more we claimed, the more she submitted. From primæval days have we men been plucking fruits, cutting down trees, digging up the soil, killing beast, bird and fish. From the bottom of the sea, from underneath the ground, from the very jaws of death, it has all been grabbing and grabbing and grabbing,—no strong box in Nature's store room has been respected or left unrifled.

The one delight of this Earth is to fulfil the claims of those who are men. She has been made fertile and beautiful and complete through her endless sacrifices to them. But for this, she would be lost in the wilderness, not knowing herself, the doors of her heart shut, her diamonds and pearls never seeing the light.

Likewise, by sheer force of our claims, we men have opened up all the latent possibilities of women. In the process of surrendering themselves to us, they have ever gained their true greatness. Because they had to bring all the diamonds of their happiness and the pearls of their sorrow into our royal treasury, they have found their true wealth. So for men to accept is truly to give: for women to give is truly to gain.

The demand I have just made from Bimala, however, is indeed a large one!

At first I felt scruples; for is it not the habit of man's mind to be in purposeless conflict with itself? I thought I had imposed too hard a task. My first impulse was to call her back, and tell her I would rather not make her life wretched by dragging her into all these troubles. I forgot, for the moment, that it was the mission of man to be aggressive, to make woman's existence fruitful by stirring up disquiet in the depth of her passivity, to make the whole world blessed by churning up the immeasurable abyss of suffering! This is why man's hands are so strong, his grip so firm.

Bimala had been longing with all her heart that I, Sandip, should demand of her some great sacrifice,—should call her to her death. How else could she be happy? Had she not waited all these weary years only for an opportunity to weep out her heart,—so satiated was she with the monotony of her placid happiness? And therefore, at the very first sight of me, her heart's horizon darkened with the rain clouds of her impending days of anguish. If I pity her and save her from her sorrows, what then was the purpose of my being born a man?

The real reason of my qualms is that my demand happens to be for money. That savours of beggary, for money is man's, not woman's. That is why I had to make it a big figure. A thousand or two would have the air of petty theft. Fifty thousand has all the expanse of romantic brigandage.

Ah, but riches should really have been

mine! So many of my desires have had to halt, again and again, on the road to accomplishment, simply for want of money. This does not become me! Had my fate been merely unjust, it could be forgiven,—but its bad taste is unpardonable. It is not simply a hardship that a man like me should be at his wit's end to pay his house rent, or should have to carefully count out the coins for an Intermediate Class railway ticket,—It is vulgar!

It is equally clear that Nikhil's paternal estates are a superfluity to him. For him it would not have been at all unbecoming to be poor. He would have cheerfully pulled in the double harness of indigent mediocrity with that precious master of his.

I should love to have, just for once, the chance to fling about fifty thousand rupees in the service of my country and to the satisfaction of my self. I am a nabob born, and it is a great dream of mine to get rid of this disguise of poverty, though it be for a day only, and see myself in my true character.

I have grave misgivings, however, as to Bimala ever getting that Rs. 50,000 within her reach, so it will probably be only a thousand or two which will actually come to hand. Be it so. The wise man is content with half a loaf, or any fraction for that matter, rather than no bread.

I must return to these personal reflections of mine later. News comes that I am wanted at once. Something has gone wrong. . . .

It seems that the police have got a clue to the man who sank Mirjan's boat for us. He was an old offender. They are on his trail, but he should be too practised a hand to be caught blabbing. However, one never knows. Nikhil's back is up, and his manager may not be able to have things his own way.

"If I get into trouble, Sir," said the manager when I saw him, "I shall have to drag you in!"

"Where is the noose with which you can catch me?" I asked.

"I have a letter of yours, and several of Amulya Babu's."

I could now see that the letter marked *urgent* to which I had been hurried into writing a reply was wanted urgently for this purpose only! I am getting to learn quite a number of things.

The point now is, that the police must

be bribed and hush money paid to Mirjan for his boat. It is also becoming evident that much of the cost of this patriotic venture of ours will find its way as profit into the pockets of Nikhil's manager. However, I must shut my eyes to that for the present, for is he not shouting *Bande Mataram* as lustily as I am?

This kind of work has always to be carried on with leaky vessels which let as much through as they fetch in. We all have a hidden fund of moral judgment stored away within us, and so I was about to wax indignant with the manager, and enter in my diary a tirade against the unreliability of our countrymen. But if there be a god I must acknowledge with gratitude to him that he has given me a clear-seeing mind, which allows nothing inside or outside it to remain vague: I may delude others, but never myself. So I was unable to continue angry.

Whatever is true is neither good nor bad, but simply true, and that is Science. A lake is only the remnant of water which has not been sucked into the ground. Underneath the cult of *Bande Mataram*, as indeed at the bottom of all mundane affairs, there is a region of slime, whose absorbing power must be reckoned with. The manager will take what he wants; I also have my own wants. These lesser wants form a part of the wants of the great Cause,—the horse must be fed and the wheels must be oiled if the best progress is to be made.

The long and short of it is that money we must have, and that soon. We must take whatever comes the readiest, for we cannot afford to wait. I know that the immediate often swallows up the ultimate; that the Rs. 5000 of to-day may nip in the bud the Rs. 50,000 of to-morrow. But I must accept the penalty. Have I not often twitted Nikhil that they who walk in the paths of restraint have never known what sacrifice is! It is we greedy folk who have to sacrifice our greed at every step!

Of the cardinal sins of man, Desire is for men who are *men*—but Delusion, which is only for cowards, hampers them. Because, delusion keeps them wrapped up in past and future, but is the very deuce for confounding their footsteps in the present. Those who are always straining their ears for the call of the remote, to the neglect of the call of the imminent, are like

Sakuntala* absorbed in the memories of her lover. The guest comes unheeded, and the curse descends, losing for them the very object of their desire.

The other day I pressed Bimala's hand, and that touch still stirs her mind, as it vibrates in mine. Its thrill must not be deadened by repetition, for then what is now music will descend to mere argument. There is at present no room in her mind for the question 'why?' So I must not deprive Bimala, who is one of those creatures for whom illusion is necessary, of her full supply of it.

As for me, I have so much else to do that I shall have to be content for the present with the foam of the wine cup of passion. O man of desire! Curb your greed, and practice your hand on the harp of illusion till you can bring out all the delicate nuances of suggestion. This is not the time to drain the cup to the dregs.

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Our work proceeds apace. But though we have shouted ourselves hoarse, proclaiming the Mussulmans to be our brethren, we have come to realise that we shall never be able to bring them wholly round to our side. So they must be suppressed altogether and made to understand that we are the masters. They are now showing their teeth, but one day they shall dance like tame bears to the tune we play.

"If the idea of a United India is a true one," objects Nikhil, "Mussulmans are a necessary part of it."

"Quite so," said I, "but we must know their place and keep them there, otherwise they will constantly be giving trouble."

"So you want to make trouble to prevent trouble?"

"What, then, is *your* plan?"

"There is only one well-known way of avoiding quarrels," said Nikhil meaningly.

I know that, like tales written by good people, Nikhil's discourse always ends in a moral. The strange part of it is, that with all his familiarity with moral precepts, he still believes in them! He is an incorrigible schoolboy. His only merit is his sincerity. The mischief with people like

him is that they will not admit the finality even of death, but keep their eyes always fixed on a hereafter.

I have long been nursing a plan which, if only I could carry it out, would set fire to the whole country. True patriotism will never be roused in our countrymen unless they can visualise the motherland. We must make a goddess of her. My colleagues saw the point at once. "Let us devise an appropriate image!" they exclaimed. "It will not do if *you* devise it," I admonished them. "We must get one of the current images accepted as representing the country,—the worship of the people must flow towards it along the deep-cut grooves of custom."

But Nikhil needs must argue even about this. "We must not seek the help of illusions," he said to me some time ago, "for what we believe to be the true cause."

"Illusions are necessary for lesser minds," I said, "and to this class the greater portion of the world belongs. That is why divinities are set up in every country to keep up the illusions of the people, for men are only too aware of their weakness."

"No," he replied. "God is necessary to clear away our illusions. The divinities which keep them alive are false gods."

"What of that? If need be, even false gods must be invoked, rather than let the work suffer. Unfortunately for us, our illusions are alive enough, but we do not know how to make them serve our purpose. Look at the Brahmins. In spite of our treating them as demi-gods, and untiringly taking the dust of their feet, they are a force going to waste."

"There will always be a large class of people, given to grovelling, who can never be made to do any thing unless they are bespattered with the dust of somebody's feet, be it on their heads or on their backs! What a pity if after keeping Brahmins saved up in our armoury for all these ages,—keen and serviceable,—they cannot be utilised to urge on this rabble in the time of our need."

But it is impossible to drive all this into Nikhil's head. He has such a prejudice in favour of truth,—as though there exists such an objective reality! How often have I tried to explain to him that where untruth truly exists, there it is indeed the truth. This was understood in our country in the old days, and so they had the

* Sakuntala, after the king, her lover, went back to his kingdom, promising to send for her, was so lost in thoughts of him, that she failed to hear the call of her hermit guest, who thereupon cursed her, saying that the object of her love would forget all about her. Tr.

courage to declare that for those of little understanding untruth is the truth. For them, who can truly believe their country to be a goddess, her image will do duty for the truth. With our nature and our traditions we are unable to realise our country as she is, but we can easily bring ourselves to believe in her image. Those who want to do real work must not ignore this fact.

Nikhil only got excited. "Because you have lost the power of walking in the path of truth's attainment," he cried, "you keep waiting for some miraculous boon to drop from the skies! That is why when your service to the country has fallen centuries into arrears all you can think of is, to make of it an image and stretch out your hands in expectation of gratuitous favours."

"We want to perform the impossible." I said. "So our country needs must be made into a god."

"You mean you have no heart for possible tasks," replied Nikhil. "Whatever is already there is to be left undisturbed; yet there must be a supernatural result."

"Look here, Nikhil" I said at length, thoroughly exasperated. "The things you have been saying are good enough as moral lessons. These ideas have served their purpose, as milk for babes, at one stage of man's evolution, but will no longer do, now that man has cut his teeth."

"Do we not see before our very eyes how things, of which we never even dreamt of sowing the seed, are sprouting up on every side? By what power? That of the deity in our country who is becoming manifest. It is for the genius of the age to give that deity its image. Genius does not argue, it creates. What the country imagines,—to it I only give form."

"I will spread it abroad that the goddess has vouchsafed me a dream. I will tell the Brahmins that they have been appointed her priests, and that their downfall has been due to their dereliction of duty in not seeing to the proper performance of her worship. Do you say I shall be uttering lies? No, say I, it is the truth—nay more, the truth which the country has so long been waiting to learn from my lips. If only I could get the opportunity to deliver my message, you would see the stupendous result."

"What I am afraid of," said Nikhil, "is, that my lifetime is limited and the result

you speak of is not the final result. It will have after effects which may not be immediately apparent."

"I only seek the result" said I "which belongs to to-day."

"The result I seek," answered Nikhil "belongs to all time."

Nikhil may have had his share of Bengal's greatest gift—imagination, but he has allowed it to be overshadowed and nearly killed by an exotic conscientiousness. Just look at the worship of Durga which Bengal has carried to such heights. That is one of her greatest achievements. I can swear that Durga is a political goddess and was conceived as the image of the *Shakti* of patriotism in the days when Bengal was praying to be delivered from Mussulman domination. What other province of India has succeeded in giving such wonderful visual expression to the ideal of its quest?

Nothing betrayed Nikhil's loss of the divine gift of imagination more conclusively than his reply to me. "During the Mussulman domination," he said, "the Maratha and the Sikh asked for fruit from the arms which they themselves took up. The Bengali contented himself with placing weapons in the hands of his goddess and muttering incantations to her; and as his country did not really happen to be a goddess the only fruit he got was the lopped off heads of the goats and buffaloes of the sacrifice. The day that we seek the good of the country along the path of righteousness, He who is greater than our country will grant us true fruition."

The unfortunate part of it is that Nikhil's words sound so fine when put down on paper. My words, however, are not for being scribbled on paper, but to be scored into the heart of the country. The Pandit records his Treatise on Agriculture in printer's ink; but the cultivator, at the point of his plough, impresses his endeavour deep in the soil.

(8)

When I next saw Bimala I pitched my key high without further ado. "How often have I told you," I began, "that had I not seen you I never would have known all my country as One. I know not yet whether you rightly understand me. The gods are invisible only in their heaven,—on earth they show themselves to mortal men."

Bimala looked at me in a strange kind of way as she gravely replied: "Indeed I understand you, Sandip." This was the first time she called me plain Sandip.

"Krishna," I continued, "whom Arjuna ordinarily knew only as the driver of his chariot, had also His universal aspect, of which, too, Arjuna had a vision one day, and that day he saw the Truth. I have seen your Universal Aspect in my country. The Ganges and the Brahmaputra are the chains of gold that wind round and round your neck; in the woodland fringes, on the distant banks of the dark waters of the river, I have seen your collyrium-darkened eyelashes; the changeful sheen of your *sari* moves for me in the play of light and shade amongst the swaying shoots of green corn; and the blazing summer heat, which makes the whole sky lie gasping like a red-tongued lion in the desert, is nothing but your cruel radiance.

"Since the goddess has vouchsafed her presence to her votary in such wonderful guise, it is for me to proclaim her worship throughout our land, and then shall the country gain new life. 'Your image make we in temple after temple.'* But this our people have not yet fully realised. So I would call on them in your name and offer for their worship an image from which none shall be able to withhold belief. Oh give me this boon, this power."

Bimala's eyelids drooped and she became rigid in her seat like a figure of stone. Had I continued she would have gone off into a trance. When I ceased speaking she opened wide her eyes, and murmured with fixed gaze, as though still dazed: "O Traveller in the path of Destruction! Who is there that can stay your progress? Do I not see that none shall stand in the way of your desires? Kings shall lay their crowns at your feet; the wealthy shall hasten to throw open their treasure for your acceptance; those who have nothing else shall beg to be allowed to offer their lives. Oh my king, my god! I have seen the immensity of your grandeur in my heart. Who am I, what am I, in its presence? Ah, the awful power of Devastation! Never shall I truly live till it kills me utterly! I can bear it no longer, my heart is breaking!"

Bimala slid down from her seat and fell

* A line from Bankim Chatterjee's national song "*Bande Mataram*."

at my feet, which she clasped, and then she sobbed and sobbed and sobbed.

This is hypnotism indeed,—the charm which can subdue the world! No materials, no weapons,—but just the delusion of irresistible suggestion. Who says '*Truth shall Triumph*'? Delusion shall win in the end. The Bengali understood this when he conceived the image of the ten-handed goddess astride her lion, and spread her worship in the land. Bengal must now create a new image to enchant and conquer the world. *Bande Mataram*!

I gently lifted Bimala back into her chair, and lest reaction should set in, I began again without losing time: "Queen! The Divine Mother has laid on me the duty of establishing her worship in the land. But, alas, I am poor!"

Bimala was still flushed, her eyes clouded, her accents thick, as she replied: "You poor? Is not all that each one has, yours? What are my caskets full of jewelry for? Drag away from me all my gold and gems for your worship. I have no use for them!"

Once before Bimala had offered up her ornaments. I am not usually in the habit of drawing lines, but I felt I had to draw the line there.† I know why I feel this hesitation. It is for man to give ornaments to woman, to take them from her wounds his manliness.

But I must forget my *self*. Am I taking them? They are for the Divine Mother, to be poured in worship at her feet. Oh, but it must be a grand ceremony of worship such as the country has never beheld before! It must be a landmark in our history. It shall be my supreme legacy to the Nation. Ignorant men worship gods. I, Sandip, shall create them."

But all this is a far cry. What about

* A quotation from the Upanishads.

† There is a world of sentiment attached to the ornaments worn by women in Bengal. They are not merely indicative of the love and regard of the giver, but the wearing of them symbolises all that is held best in widowhood,—the constant solicitude for her husband's welfare, the successful performance of the material and spiritual duties of the household entrusted to her care. When the husband dies, and the responsibility for the household changes hands, then are all ornaments cast aside as a sign of the widow's renunciation of worldly concerns. At any other time, the giving up of ornaments is always a sign of supreme distress and as such appeals acutely to the sense of chivalry of any Bengali who may happen to witness it. *Tr.*

the urgent immediate? At least three thousand is indispensably necessary—five thousand would do roundly and nicely. But how on earth am I to mention money after the high flight we have just taken? And yet time is precious!

I crushed all hesitation under foot as I jumped up and made my plunge: "Queen! Our purse is empty, our work about to stop!"

Bimala winced. I could see she was thinking of that impossible Rs. 50,000. What a load she must have been carrying within her bosom, struggling under it, perhaps, through sleepless nights! What else had she with which to express her loving worship? Debarred from offering her heart at my feet, she hankers to make this sum of money, so hopelessly large for her, the bearer of her imprisoned feelings. The thought of what she must have gone through gives me a twinge of pain; for she is now wholly mine. The wrench of plucking up the plant by the roots is over. It is now only careful tending and nurture that is needed.

"Queen!" said I, "that Rs. 50,000 is not particularly wanted just now. I calculate that, for the present, five thousand or even three will serve."

The relief made her heart rebound. "I shall fetch you five thousand," she said in tones which seemed like an outburst of song,—the song which Radhika of the *Vaishnava* lyrics sang:

For my lover will I bind in my hair

The flower which has no equal in the three worlds!

—it is the same tune, the same song: *five thousand will I bring!*

The narrow restraint of the flute brings out this quality of song. I must not allow the pressure of too much greed to flatten out the reed, for then, as I fear, music will give place to the questions 'why?' 'what is the use of so much?' 'How am I to get it?'—not a word of which will rhyme with what Radhika sang! So, as I was saying, illusion alone is real,—it is the flute itself; while truth is but its empty hollow. Nikhil has of late got a taste of that pure emptiness,—one can see it in his face, which pains even me. But it was Nikhil's boast that he wanted the Truth, while

mine was that I would never let go Illusion from my grasp. Each has been suited to his taste, so why complain?

To keep Bimala's heart in the rarefied air of idealism, I cut short all further discussion over the five thousand rupees. I reverted to the demon-destroying goddess and her worship. When was the ceremony to be held and where? There is a great annual fair at Ruimari, within Nikhil's estates, where hundreds of thousands of pilgrims assemble. That would be a grand place to inaugurate the worship of our goddess!

Bimala waxed intensely enthusiastic. This was not the burning of foreign cloth or the people's granaries, so even Nikhil could have no objection,—so thought she. But I smiled inwardly. How little these two persons, who have been together, day and night, for nine whole years, know of each other. They know something perhaps of their home life, but when it comes to outside concerns they are entirely at sea. They had cherished the belief that the harmony of the home with the outside was perfect. To-day they realise to their cost that it is too late to repair their neglect of years, and seek to harmonise them now.

What does it matter? Let those who have made the mistake learn their error by knocking against the world. Why need I bother about their plight? For the present I find it wearisome to keep Bimala soaring much longer, like a captive balloon, in regions ethereal. I had better get quite through with the matter in hand.

When Bimala rose to depart and had neared the door I remarked in my most casual manner: "So, about the money..."

Bimala halted and faced back as she said: "At the end of the month, when our personal allowances are due..."

"That, I am afraid, would be much too late."

"When do you want it then?"

"To-morrow."

"To-morrow you shall have it."

(To be continued).

Translated by
SURENDRANATH TAGORE.

CALCUTTA UNIVERSITY REFORM

I.

THE English education of India! It is one of the most momentous events the world has ever seen and most difficult problems the human brain has ever faced.

How to transplant the learning, method, and spirit of Western Europe to Middle Eastern Asia, among a subject race who have been denied the contact with the realities of life and the world which the responsibility of government imposes, who lack the sobering, levelling and co-ordinating influence that comes among brethren in arms from life in the camp and the gazing on death in the battle-field,—who habitually shrink from contact with foreigners, and ought to perform penances for visiting foreign lands,—who have no fleet of their own? How to transplant European knowledge among such a people and make it grow as native of the soil,—how to safeguard it during its period of acclimatisation and what modifications to allow its new environment to make in the exotic without sapping its strength and true character?

It is a problem more difficult than the European conquest of Asia or the economic exploitation of the whole globe by the white races. It is a more difficult achievement than the annihilation of time and space by modern science, the extinction of tropical diseases by European medical skill, or the placing of fabrics woven from Berar cotton in Manchester in the Berar market at a lower cost than cloth woven in Perar itself. It is a hundred times more difficult task than the victories of a Clive or a Pizarro over hundredfold odds. For, it is the conquest not of dead matter, not of Nature, not even of the human body, but of the mind,—and the mind of a race intensely proud of a glorious though far-off past, whose higher minds prefer to be plunged in thought of their ancient philosophy and theology in silent deep disdain of their hustling political and economic masters, who have rich sacred and vernacular literatures of their own that can still soothe the highest spirits and almost

satisfy the highest intellects. The fellow-countrymen of Kalidas and Sankaracharya, of Abul Fazl and Zahuri are a different class of raw material in the hands of the English educationist than the Basuto, the Maori and even the Algerine and the Cambodian.

II.

The difficulties in the path of the English educationist in India are clear to the commonest observer. Every winter tourist notices them, every Tory paper harps on them.

First, we have not one people,—even if we confine ourselves to one province of India instead of generalising about the whole country. We have to deal with a variety of races, creeds, and castes,—and to a lesser extent of tongues also. The modern school-master in India gets raw material which has not been standardised; which means variety of machinery and method and multiplication of labour and cost. The academic out-turn cannot have uniformity of finish and grade.

Then, unlike Japan, we have here a divorce between college and life. We read in our text-books that men are born equal and free, that the stars do not influence human life, that the properties of a substance can be exhaustively learnt by laboratory analysis alone. We give intellectual assent to these propositions, we prove them—in our answer papers,—so satisfactorily as to secure first class marks. But we do not translate them into action, we do not apply them to our life and society. Every Hindu or (Musalman) graduate regulates his marriages and very often his journeys by astrology, which, in the answer-paper, he has proved to be an exploded science. He often nurses a pigtail and believes in the occult power of *mahatmas*, even when he has discarded the old rigid rules of food and "touch" which stand as corollaries to these things in our sacred books. Even social reformers, who have celebrated widow-marriages in their families in the teeth of social opposition, still believe in their descent from mythical ancestors, and differentiate between members of the same

sub-caste in the same district according to an utterly false tradition of *paryaya* and *gotra*. The Principal of a College (now no more) where chemistry was compulsory with all students, believes that he cured a case of cholera in his family by making the patient drink the washings of the butcher's knife in the temple of Kalighat. The Vice-Chancellor of a learned University kept a Senate meeting waiting for half an hour, because he had scalded his fingers in cooking his own meals in the absence of any other member of the sub-caste of Brahmans to which he belonged. The Vice-Chancellor of another University never lives in any house where the initial *pūja* (*griha-pravesh*) has not been performed. Yet another Vice-Chancellor abstained from taking his lunch before washing himself pure from the unholy touch of the High Court, where he adorned the Bench. In hardly any College can *all* the Hindu members of the staff be induced to take even light refreshments together, and yet they are not Sanskritists, not orthodox Pandits, but Masters of modern European subjects and even Masters of Science or Kantian Philosophy.

It is, therefore, patent that the true spirit of science—the fearless acceptance of proved truth—is still wanting among all but a small fraction even of our intellectuals. The ranks from which our colleges draw their recruits, both pupils and teachers, are still mediæval. Religious books still form the largest proportion of the works printed in India every year. European learning may have killed our ignorance, but not certainly our *impouissance de vivre* in the modern world.

The reason is, our society is afflicted with lateral paralysis. The whole of its left side (*ardhanga*) is inert. Our women are still mediæval, completely untouched by the spirit of modernism, ignorant of or indifferent to science. The action of the men must, therefore, follow an irregular vacillating line being the resultant of these two forces, the shastra-fugal M. Sc. or Ph.D. and the shastra-petal dead inertia of our better halves. The light that fails is the light of our harem. The woman is the cause of man's fall—from rationalism.

Nor can we ignore the economic factor. India is a very poor country, with an income per head which is only one-twenty-second of the average Britisher's income. Modern education, on the other hand, is very

expensive, because it is so very progressive. Progress implies that every three or four years the old books, the old machines, the old apparatus and even the old teachers must be scrapped up; such frequent loss of material must be endured as the inexorable condition of keeping our efficiency unimpaired. A poor population has to find the money for their renewal. Our general poverty adversely affects our education; we often want the necessary advanced books and journals which must supplement the text-books. We have few libraries worth the name, our centres of education often lack the civilised appliances and amenities of civilised life which alone can raise to a maximum the outturn of the (academic) workman.

The influence of our poverty is even worse on the intellectual side. If our University's efficiency depends upon the extent and value of the influence which the surrounding society exerts upon it, then the mediæval atmosphere in which it is planted, the cheap antiquated unreliable conditions of life and things around it must prevent its growth to the fullest possible height and strength.

Nor has this defect been compensated for by the type of the men within the University itself. Leaving out the few honourable exceptions, there has been a dearth of genuine scholars and earnest educational workers. The conditions of the Government Education Service seem to have been expressly designed to exclude all self-respecting and able Indians from it, while the rapid rise in our cost of living during the last 30 years and the low pay in unaided colleges, has driven the best Indian scholars to other professions. As for Europeans, the Government has by its own admission failed to attract first rate European talent to the cause of Indian education, in spite of its giving to I. E. S. officers, a salary incomparably higher than that paid in European universities, and a position of independence and domination over Indian teachers on the ground of race alone. No Oxford Ovid cares to banish himself among the Goths of Calcutta or Dacca even for twice the pay of the Master of Trinity. We have to face the fact that in our Government colleges—which are the richest and best in the land—as a rule second-class Indians are to-day keeping in countenance third-class European graduates, while the missionary and unaided colleges

cannot afford to do anything better. The highest type of work is impossible with such labourers and the raw materials we have described above.

A University must be a brotherhood of scholars, it must have a corporate intellectual life, or it will fall short of its true function. But our universities are mere groups of disjointed colleges, often placed at the opposite extremes of a province as large as France. Even the recently started University classes for post-graduate studies do not form a college or band of scholars living and working together. Their lecturers are either isolated educationists each ploughing his lonely furrow and with hardly a bowing acquaintance with his "colleagues," or professional lawyers, who come in the evening jaded from the dusty purlieus of the High Court, deliver their hour's lecture in the Darbhanga Buildings and are off to their homes. There is no regular organisation provided by the University, and existing social ideas stand in the way of any informal friendly gatherings, by which all the professoriate of the University itself (leaving the staffs of the affiliated colleges out of account) can meet together and exchange ideas. No educational journal, like the *Times Educational Supplement* or the *Athenæum* is widely read and eagerly contributed to by the University staff; many never read them from year's end to year's end. Thus our highest teachers (with a few exceptions) have no knowledge of the latest development of pedagogics, often no knowledge of the latest books on their subjects and of the present position of debateable points as treated in the journals of learned societies. M. A. candidates have to study the history of England under George III. The learned "University Lecturer" only lectures on it, i. e., he dictates notes consisting solely of a page-by-page epitome of Lecky, in blissful ignorance of the fact that Lecky's book is now forty years out of date and that it has to be supplemented by dipping into the Cambridge Modern History, the Political History of England, and the writings of Dr. Holland Rose. Napier's *Peninsular War* is still prescribed as a text-book, though it is ninety years old, and was written before the publication of Wellington's *Despatches*, the Spanish histories, and most of the French and English memoirs and state papers. While Oman's work on the sub-

ject, the latest and best, is not even mentioned by name. Such is the guidance in study which our highest students receive from the highest members of our University staff. No wonder if both fall into the same pit.

Nor should climatic conditions be forgotten in explaining the comparative barrenness of English education in India. Calcutta is a vapour bath for most parts of the year. It is free from malaria, no doubt; but strenuous mental toil is impossible within it. Every year we pay a heavy toll of the lives of some of the best intellects among our youth whom we force to grill here for six years; others escape with their degrees and lives, but carry only the empty shells of their brains into the outer world.

The handicap placed by a foreign medium of teaching and examination and the foreign language of all our text-books, advanced works and learned journals has been fully discussed in our January Number.

III.

Such is the educational position in India as it appears at a hurried view. It is gloomy enough to chill one's ardour and faith in the future. But we do not despair. We are hopeful not so much because some of the above generalisations require modifications considerably weakening their force; it is rather because the above picture does not tell the whole truth but leaves out certain elements of hope which are known only to deep thinkers and experienced observers among us. And these we shall here recount.

After all the atmosphere in Bengal is, mainly for historical and partly for racial reasons, more highly charged with the modern spirit than that of any other province of India. (We have in our view the average man, in this comparison.) It is unhistoric to say that the British Government (or missions) in Bengal have forced a foreign culture on an unwilling people. On the contrary, the Bengalis, for more than a hundred years past, have been willingly, eagerly taking to English education and mostly paying for it. (The state contribution, if we leave out the inspection and office expenses and the cost of buildings, amounts to a small fraction only of the annual cost per pupil.) The result is that we have long passed the

dangerous first stage of English education in India when the pouring of the new wine into the old bottles led to the bursting of the bottles. Bengal, first among the Indian provinces, has solved the problem of harmonising the East and the West in literature, thought and to a great extent in life, too,—but not in the narrow circle of caste usage. (Here I speak of the higher minds who set the tone to society.) Bengal, in the person of her son Ram Mohun Roy, has evolved a philosophy for India in the new age. In the words of Tagore, "he has built a bridge between the East and the West." So, too, has Bankim Chandra done in literature and Vivekananda in monachism.

Secondly, the English educationist in Bengal must rejoice that he has the most keen-witted race in Asia to deal with. The people here have a tradition of learned poverty, of plain living and high thinking, which goes back for more than twelve centuries. No doubt circumstances have changed in our own days; but the outlook upon life which holds that Man liveth not by bread alone, has not ceased to be comprehensible to the Hindu. He is not dead to the things of the mind. The new fire of English knowledge does light upon combustible material here.

The Bengali students, especially the younger ones among them, are generally eager to earn and ready to work hard, (often too hard.) They have not to be baptised into a new life of the intellect; they only require true guides.

Then, again, though for economic causes one may deplore that boys of all ranks and incomes come to school, we must recognise the advantage that the college teacher has the entire youth of a nation to pick his pupils from. True, interdining and inter-marriage among the castes are not yet prevalent in Bengal; but here, alone in the continent of India, the caste differences have almost reached the vanishing point as regards ways of life and thought; our population is homogeneous, which is far from the case in Bombay or Madras. And we have also only one vernacular for nearly 45 millions of souls living in one compact territory under one government and one University.

Even the poverty of the hitherto neglected and negligent castes, who are now sending their boys to our schools, is an asset to the educationist. It infuses

ardour into the work of the class and raises the intellectual tone of the whole school. As Mr. W. F. Rawnsley writes in the *Times*, "Boys in a good day school are much *more keen to learn* than the boys in a boarding school. It is *because* they all know that *they have to get their living by their brains.*"

Our strongest sign of hope is that a true Renaissance took place in Bengal about the middle of the 19th century, and influenced our life, thought, literature, art, and (secretly but steadily) our society too, to a degree comparable only with the effect of the Revival of Learning on Europe. It has produced a literature and an art that have fully assimilated the spirit of the West, while they have solved the more difficult problem of harmonising the East and the West, without rejecting what is good in either. There has been, among us, a real new birth of the intellect. The most recent examples of it are the many provincial and even district societies for conducting researches in our archaeology, history, philology, and ethnology. They are conducted exclusively by Indians and use the vernacular medium, but they are mostly inspired by western standards and follow the western scientific method of inquiry. The exotic *has* taken root in India's coral strand and *is* bearing fruit.

Even Hindu society itself is not unaffected by the new spirit imported from the west, though here the change has, necessarily, been the slowest. The majority are still conservative, but the minority of reformers and rationalists are no longer negligible and every year sees an increase in their number and the thinning of the ranks of the Old Guards of the *ancien regime* by the pitiless tireless hand of Time. Anglo-Indian officers who had retired to England, have, after every fresh visit to India, declared in public that the country is changing so rapidly that they could hardly recognise the land and the people they had known so well only five years before. The sleeper *is* awake.

For instance, the pig-tail of which there has been an atavistic revival of late, is now greeted with a grin from all sensible Hindus, whereas a generation ago it used to extort a *pranam*. Our women have been reading the terribly modern novels and vernacular magazines, though they are as yet afraid to take action as the mother-in-law is still the home ruler. But

she will be soon called to the realm of the blessed. Pandits' sons are declining to be pandits and becoming "gentlemen."

IV.

There is, then, no ground for despairing. The problem is really one of improvement; how to make the University more efficient, how to get the best value for the money now being spent on it or likely to be given to it in future? We shall here indicate the chief lines of progress required by indicating its chief defects to-day.

(1) The supreme need of the day is the education of the Indian professoriate in the science of education. How to bring the latest ideas in pedagogics circulating in Europe to bear promptly on the actual teaching work and influence the method of the professors and examiners of our University? This can be done in two ways: by making every university lecturer go through a period of probation as assistant to a University Professor of mature experience and standing in the world of scholarship, or by organising regular *symposia* on pedagogics and recent advances in each subject, at which all the teaching staff must attend and participate in the discussion. Our highest teachers in each Department must be deputed to make frequent visits to Europe to keep themselves abreast of the latest advances in knowledge. It is not enough that a professor has taken a high degree in India or Europe; he must refresh his knowledge by periodical visits to the most progressive centres of learning in the West or show by his original researches that he has kept touch with the latest research in his special department.

(2) To attract the best brains to the work of education, a progressive ladder to the highest rewards of the profession should be set up by the Universities. A young teacher ought to be made to feel that he will be promoted according to the work that he can place before recognised critics of his subject, and not according to colour or hole-and-corner jobbery. Every post in the University post-graduate colleges ought to be widely advertised at least four months in advance, and a statement of the qualifications and list of published works of the selected candidate should be published by the Board of Appointments. But what do we find in actual practice? A teacher of physics in a

technical college is superannuated from Government service after receiving two or three "extensions" beyond the age for compulsory retirement; he is then appointed Registrar of the University and renders his term memorable by three successive leakages of question papers, and gross mismanagement of office, and then, instead of retiring to sorely needed rest, is suddenly appointed University Professor of Botany! In many other cases the first notice the educational public have received of the creation of a lectureship at Calcutta has been the appointment of the incumbent! People have been known to be promised some post, and then posts have been specially created for them by expanding the courses and even by ousting older lecturers from their special subjects in order to give the young favourites some subject which they can teach! An assistant is forced upon the University Professor of Chemistry, who protests that he does not require one. When the young man joins his post it is found that in the special branch of Chemistry which he is fit to teach there are already enough teachers on the staff; but he must be provided with work "by order", and so the staff of the science college has to be reshuffled in order to carry out the mandate. The secret is that this young man, when adorning a mufassil college, had secured a promise of employment at Calcutta! Thus, men are not selected with a view to the posts, but posts are twisted and modified to suit the men. Square pegs are put into round holes, because the pegs have been purchased and cannot be thrown away. And this is the condition of an institution where every teacher ought to be a specialist. This utter want of principle and even common business method, this relegation of everything to the discretion or caprice of one dread dictator, is not only fatal to the "advancement of learning," but is the most effectual method that can be devised for keeping out men of real ability and character, and getting a shoddy self-advertising type of work—and a very small quantity of that too,—in return for the expenditure of lakhs of Rupees.

(3) A true university is a brotherhood of scholars. Its members must have an organic unity. To secure this end, and also to ensure the economy of talent or the arrangement under which a specialist

lectures on his own special branch and on nothing else, it is necessary to have concentration of the higher studies. Everywhere post-graduate studies are directly undertaken by the university and not left to its constituent colleges. Such is the trend of educational theory and practice in Europe.

But in Bengal it is not without grave dangers. The European Universities which follow this practice are small city-republics, in which the defects of one can be avoided and partly counteracted by its neighbours. But when we have only one university for a country half as large as France, the evils of centralisation are incurable, they infect the educational atmosphere of the entire nation, as there is no rival institution within reach. The megalomaniac truncates the constituent colleges by depriving them of the power of M. A. and Honours teaching; he robs the staffs of these colleges by luring away their best professors to his University College sometimes *at a day's notice*, he commandeers their scientific apparatus for advanced laboratory work for his Central College of science, leaving them only fit for the teaching of elementary science and their professors absolutely unable to do private research work in the comparative leisure which men enjoy in the mufassil. The big octopus of the Central University college with its silver tentacles sucks in the ambition, the brain, the energy of the professoriate of an entire country, and throws away to the other colleges the crushed and dead limbs. There cannot be a great University without great constituent colleges. The man who rolls in wealth while his sons starve in slums or live in work houses, has a very limited duration of greatness.

And the evil of such centralisation is intensified when the megalomaniac follows not fixed general principles but personal discretion and a special rule or violation of rule for each individual, when he shuns publicity and slow orderly procedure and and prefers to act by sudden emergency strokes, which leave no time for deliberation, discrimination and public notification, when his activity is directed to whitewashing the exterior of the Temple of Athena, without purifying the interior, when he sends forth into the world pretentious courses of study and syllabuses of lectures, while the actual teaching is exactly like that of a cramming college or

lecture-institute,—and when he takes no step to exclude examiners liable to personal influence, personal bias or a mean jealousy of rival institutions and rival professors. The character of the examination of the papers (not the printed questions) and the means by which success is known to be attained under such examiners influence the studies of our highest graduates; the printed syllabuses and the names of the lecturers count for nothing, though they may serve as an "eye-wash" for foreign visitors. In this grove of Saraswati the trees expect to be judged by their leaves (self-fluttered) and not by their fruits.

But where lies the remedy? Nobody would suggest the closing of the University colleges and a return to the old state of things. But the present arrangement is admittedly defective; let these defects be cured. *First*, while certain branches of advanced study should be carried on under the university only, because only a few students select them and not more than one or two competent teachers of each of them can be found in all India,—there is no reason why in the more popular branches (such as History, Pure Mathematics, General Philosophy, Inorganic Chemistry, &c.) certain well-equipped colleges should not be allowed to carry on M. A. and Honours teaching. A specialist in a small subdivision of science or art may be allowed to carry on his teaching up to the highest degree in his own college and laboratory, and the University students who elect that branch ought to be sent to him, instead of the teacher being uprooted and transplanted to Darbhanga Buildings. The present arrangement leaves no place under the University for isolated scholars to do their work quietly, specialise, and follow their own line to finality. They must all come to Calcutta, conform to the same type, carry out the mandates of the megalomaniac, lose their thin small voice in the Babel of the Council of Post-graduate Studies, and have their individuality, their special gift, crushed out by the system.

Secondly, there should be some amount of decentralisation, and clearly defined delegation of powers in the body that conducts the post-graduate studies of the University. There is at present one-man rule, discretionary government, and not

the reign of law, privilege (in the Latin sense) and not fixed principle, closettings not public councils, special promotions not regular grading of the staff. It may do in emergency times, but ought not to be the normal condition of a respectable university with a sixty years' glorious history behind it. The Dictator ought to be replaced by the Senatus.

It may be argued that an inefficient or corrupt senate makes a dictator like Caesar necessary for the public good. Our answer is, Look at Mexico. It was a semi-barbarous country, torn by civil wars and subject to mediæval conditions. Porfirio Diaz made himself dictator of it; he unscrupulously restored order, introduced the amenities of civilised life, and for some years made Mexico take rank with third class European States—in newspaper reports. Then Diaz left his throne and Mexico is exactly where it was before, as if the interval of the reign of Diaz had been blotted out of its history! If, as you argue, a dictator was necessary in order to set our (senate) house in order, there is no knowing when he will cease to be necessary and those "disqualified zamindars,"—our Fellows,—will become capable of managing their own affairs. Our Porfirio Diaz cannot last for ever. How will the 26 Boards, half a dozen Faculties, and every sub-committee appointed by the university, of which he is now chairman, manage to do their work when, in the natural course of time, the beams of Saraswati are withdrawn from them? Is the "Universal monarch" (*Chakra-varti*, *Sam-bud-dha-gama*) training any successor, any vizier to take his place? If not, he will leave behind him worse chaos than before his rise to power.

Another sinister development of our University during the regime of Dr. Sarbadhikari has been the deposition of the Vice Chancellor from the control of its highest and special work. The University has now gigantic Arts and Science classes for the Mastership degrees, with several hundreds of lectures and a salary fund amounting to lakhs of Rupees. The whole of this department has been placed under the control of Sir Asutosh as President of the Council of Higher Studies; though he ceased to be Vice Chancellor 5 years ago, all this enormous power and *patronage* continues still in his hands, and the poor nominal Vice Chancellor presides over some clerks, small

colleges shorn of M.A. (—and in future of Honours teaching) and petty examinations for the I. A. or B. A. Pass degrees! Thus there are now two Kings in our Senate House: The Vice Chancellor *de jure*, Sir Lancelot Sanderson, and the Vice Chancellor *de facto* to whom all aspirants for office, degrees, chairs and even academic favours and pardons, look up. This is not a healthy state of things. Is it going to be continued by Dr. Sadler?

We insist upon publicity, fixed principles, corporate management and the rigid exclusion of the personal element in the government of the Higher Studies of the university, because we want to avoid the fate of Mexico. We want continuity of policy and action, and not the uncertainty, the wide variation, the jobbery that must inevitably spring from the discretionary government of one man subject to no public scrutiny, no advice of responsible counsellors, no audit by an independent board. If the good work done by Sir Ashutosh Mukherji is to be perpetuated, he must follow the more difficult art of training his successors and working in co-operation with associates (in public) who can carry on his work. In Europe a statesman is judged by the permanence of the fabric he has built and not by his individual brilliancy. How far is this test applicable to our dictator? The incessant changes going on in the method of work, staff and management of our "Higher Studies" prove that this showy crowning dome of our University can be kept standing only by feverish repair, buttressing, and no small amount of lime wash. This cannot go on for ever.

Therefore, control of University affairs, especially studies and examinations, ought to be vested in an academic council composed of the teachers themselves, as recommended by the Haldane Commission on the London University. But at Calcutta we have every thing left to the Senate, and our Senate is a body in which educationists form a small minority. Even in bodies, where a majority of educationists is necessary by statute, the letter of the law is saved by electing practising lawyers who also happen to lecture once or twice a week at the Law College or the University Arts College, and who thus elbow out the teachers by vocation. The

latter are at present nowhere in the management of the University.

A reference to the debates in the Imperial Legislative Council of Lord Curzon's time, when the present Universities Act was passed, shows that the proposal to allow the teachers of the affiliated colleges to elect a certain proportion of the Fellows, was opposed by the Hon'ble Dr. Ashutosh Mukhopadhyaya. The most natural portal for teachers to University management has been thus shut. The result is that real academic opinion has no means of making itself heard in the conduct of the affairs of the University. Under the existing conditions independent and self-respecting teachers cannot get into the Senate in sufficient numbers, and the few that do are powerless to stem the tide. This is exactly the atmosphere that nourishes one-man rule. The Senate House is an annexe to the High Court.

The anonymous author of the recent Aberdeen pamphlet, *Reconstruction in the Universities*, very wisely remarks, "For what does a University exist if not to equip and train teachers, to create their standards and to inspire their ideals? Historically this is the most ancient of all its functions. To transmit and extend knowledge is but a part of the mission of a university. It must hold aloft the lamp of truth, and let its light shine. To it are entrusted the interests of knowledge and of culture within its bounds. Its teachers are representatives and propagandists of the higher learning, and should afford living illustration of its power, its beauty, and its worth."

How our university falls short of this ideal is well-known. Its teachers are power-less, spirit-less, ideal-less servants of a machine. Its professoriate should form a "general staff," composed of the brains of the teaching profession, deliberately and corporately organising the teaching, setting the standard, and realising the ideal. But at present it looks more like the Russian army, a chaotic mass of small regiments or companies, with a dictator at the top, but no respectable and responsible officers in command.

When we have set our house in order, as suggested above, the next reform would be the establishment of co-ordination and reciprocity among the different universities, in order to make the most of our ex-

isting talents and resources, and prevent needless duplication and waste of men and money. Books, professors, and (higher) students should be freely exchanged between them, and each of them asked to specialise in some branch for the benefit of all India. For the higher branches of study, India is not yet a continent; it would be wiser to treat it as a single unit.

The present attitude of one Indian University to another is that of armed neutrality,—“What the devil do you want here? Off my grass!” Their foolish rivalry often makes them as ridiculous as two Bengal zamindars owning parts of the same estate. The University Professor of Economics at Allahabad started a *Journal of Indian Economics*. His rival at Calcutta, not to be outdone, immediately afterwards started another. Both the papers are now about a year in arrears of publication, as there is not sufficient economic talent available in India for more than one high class economic paper. The transfer of students, even advanced workers, from one University to another, has to follow a cumbrous dilatory procedure, and is often as difficult as the migration of a criminal tribe from one district to another. The result is that we have an expert in a particular subject pining without students in his own University, while students of other universities who want to study that subject cannot do so, or have to be content with the third rate teaching of it. India as a whole is the loser by this enforced, unnatural, inter-provincial isolation.

Similarly, the highest technical institutions should be imperialised and thrown open to all the Indian provinces. It is no good multiplying small second-grade provincial institutions, unless they lead up to a centre of the highest teaching in the subject.

University reform in Bengal will be incomplete without the establishment of a hill college for post-graduate studies and research work. The Bengali intellect is no doubt very keen; but its dreamy imaginativeness, proneness to unscientific enthusiasm, and fondness for vague generalisation, require to be counteracted by uniform strenuous long-continued labour, the patient plodding observation and correct record of numerous minute particulars and scientifically ascertained facts, with-

out which all generalisations, all theories must be futile. It is only by slaving contentedly in the laboratory (or library) that the Bengali can hope to wipe out the reproach of intellectual barrenness and literary charlatanism after half a century of the highest European education.

Our countrymen do not sufficiently realise the immense amount of labour behind every advance, however slight, in European science or even technology. In Germany research scholars work 16 hours a day from year's end to year's end, and it is sometimes only after ten or even twenty years of such toil that they venture to publish the result to the world. In England the greatest scientists work, experiment and observe, and record for at least 12 hours a day. Such strenuous labour is not possible in the Bengal plains at any time, and continuous labour throughout the year is impossible here.*

If, therefore, the research work of our students and professors is not to be of mushroom growth and of mushroom duration, if India is again to take her place among the enrichers of the world's stock of knowledge, the necessary climatic conditions for doing such work must be supplied.

The scheme is not costly. Land may be acquired and houses built between Toong and Darjiling, say at Sonada, and

* When that scholar and veteran educationist, Sir Theodore Morrison, re-visited India as a member of the Public Services Commission and heard that new Universities for Bihar and the Central Provinces were under contemplation, he urged that these should be located in the hills in order to get the best intellectual results for the money and also ensure the development of health and character (through action) among the students. Another distinguished educationist, Principal N. N. Ghosh, pleaded for the establishment of a hill college for Bengalis in his paper, the *Indian Nation*, twenty years ago. *The Modern Review* has also done it before independently.

the highest University workers in certain departments of study transferred there. Only *advanced* students need go there; the bulk of our M.A. and M.Sc. candidates would study in the plains. The professors who would work in these bracing cool heights during eight months would descend to earth in the cold weather and give Darbhanga Buildings (or the Palit-Ghosh Institute) the benefit of the wisdom they have garnered and the secrets they have extorted from Nature in their Himalayan hermitage. A practical beginning can be made with only ten lakhs of Rupees, which would fully cover all initial expenses of land acquisition, (special) laboratory and library building, and quarters for 50 teachers and 300 students, but not the books and apparatus. The cost of living* and the recurring expenses would be about 50 per cent. higher than in the plains; but the result would pay it ten times over.

We require a great statesman or patriot to undertake the bold step of standing sponsor to this idea, and we can assure him of public support when the scheme is once launched. It can be done, and Bengal ought to do it.

K. V. A.

* The price of food stuffs will be considerably cheaper than in Calcutta; but being cured of Calcutta dyspepsia the boys will eat more and therefore cost more on the whole. Another point; Calcutta house-rent is prohibitive, at our hill college it will be nominal, being only 5 per cent. of the cost of the house.

Estimated initial expenditure :

Price of land	...	Rs. 2	lakhs.
Cost of levelling, roads, revetment	...	1½	"
Laboratory, library and lecture rooms	...	2½	"
50 family quarters at Rs. 5,000 each	...	2½	"
300 seats at Rs. 500 each (including kitchen and outhouses)	...	1½	"

Total

10

If Government grants the land free, the two lakhs may be devoted to the purchase of books and apparatus.

DUSK

The bird of daylight folds her yellow wings
Behind the violet-shadowed hills afar.....
From heights of peace, some secret poet

flings

On dusky streams, the poem of a star.

The sky, the silence, and the dusk are mine,
For they are Thine, and Thou art mine in
love.....

Ah God ! my heart is turning crystalline
Seeing Thee play at crystal stars above !

Deep in my soul, the voice of beauty lulls
My white-flame heart, and earth-enchanted
eyes.....

Through the dim-purpled dusk, my listen-
ing pulse
Throbs to the music of the dreaming skies.

HARINDRANATH CHATTOPADHYAY.

INTERNATIONAL LAW IN ANCIENT INDIA

BY S. V. VISWANATHA., M.A., L.T.

IV. RIGHTS AND OBLIGATIONS
IN PEACE :*The Agents of a State in its International Relations.*

GENERAL FEATURES.

DIPLMACY forms the most important division of peace in modern International Law and there is a large number of rules which regulate the appointment, qualifications, rights and duties of ambassadors in works on the subject. It has been already noted that in the case of India we have but meagre information derivable from the sources as regards rights and obligations in peace times. We are in a better position so far as this division of our subject is concerned.

Diplomacy in the sense in which it is generally understood in modern times is something that could not be met with as such in Ancient India. The system of accrediting ambassadors *permanently* from one court to another was a feature that did not exist in those ages. It has also to be noted that the same act of rules as regards this subject did not prevail in all the epochs of our political history. In works of modern International Law it is stated that the features of embassies and the regulations regarding them that were current in the Middle Ages were somewhat different from those that obtain in modern times. We are told that till the age of Louis XI the 'envoy' was merely a person who was sent by one sovereign to another to carry on a special mission. It was this king that began the system of stationing ambassadors permanently in foreign courts. The growth of international relations in later ages made 'diplomacy' an absolutely necessary department of statecraft.

In India gradual changes are visible as regards the character, qualifications and duties of diplomatic ministers, as we proceed from the Vedic to the 'historic' period of the ancient history of India. Even in the period of its latest development diplo-

macy never reached the advance of modern times. Permanent embassies were, it would appear, unknown and were probably unnecessary even in the time of Kautilya.¹ The diplomatic minister in his work was one sent as in the Middle Ages in Europe to carry on some special business. Yet he was entrusted with the intricate task of issuing ultimatum before war, declaring war, concluding treaties and in general keeping his sovereign informed of the state of the defences and the comparative strength and weakness of the country to which he was sent.² He performed very much the same functions as were performed by his prototype in the western world.

HISTORY OF DIPLOMACY IN INDIA.

In the age of the *Mantras* we meet with the term *duta* (दूत) employed in the sense of 'Messenger' to carry news. Agni is often mentioned in the Vedas as a *duta* who was supposed to perform the function of carrying the offerings made to the gods by the *Yajamāna* (यजमान). He is used as the medium of communication between the Supreme and the sacrificer.³ The term here does not however signify any person who was to serve as an international agent.

The Yajur Veda Samhita⁴ discloses to

1. If as Megasthenes says, there was the second department of Chandragupta's administration which looked after the foreigners there was no necessity for the institution of a diplomatic office corresponding to that of the consul for instance.

2. Kautilya : *Arthashastra* Bk. I. 16 & II. 11 & 12. Also see *Manu* VII. 66, 67, & 68.

3. *R. V.*, I. 12. 1. The passage is

अग्निं दूतं वृषीमहे होतारं विश्वेधमं अस्व यज्ञस्य रुजतं etc.

Sayana in his gloss on the passage quotes the passage in the *Taitareya Brahmana* :—

अग्निदैवतानां दूत आसि ।

4 *Taitareya Samhita* IV. 7. 1.

दूताय च प्रदिताय च

दूत is explained by Sayana as परमेन्यद्वतान्त-ज्ञापनकुशल; and प्रदिता as खामिना प्रेषितः पुरुषः ।

us another word to denote a messenger—*prahita* (प्रहित). Sayana in his gloss to the hymn distinguishes between the two terms *duta* and *prahita* as follows:—A *duta* is one skilled in obtaining intelligence regarding the condition of the enemy's army and a *prahita* is merely explained as 'one sent by his master'. The former apparently was more an international agent than the latter. We may hold the view that the term *duta* had acquired a technical sense in the Yajur Vedic period, while *prahita* was used to denote the *duta* of the Rig Vedic age.

An 'envoy', clearly used in the sense of an agent for international dealings, appears to be a development of the next epoch. Instances are by no means rare in this period of ministers despatched by one sovereign to another whether in peace or on the eve of the outbreak of hostilities. Naturally, we meet in the Epics with illustrations and elaborate regulations regarding the character of the embassies, their rights and duties, their immunities, etc. The Epics disclose to us some of the principles of equity and fairness regarding this branch of international law which are found in observance among European nations in their dealings with one another.

Diplomacy appears as a distinct and indispensable feature of international conduct from the 'historic period' when great importance was attached to the work of ambassadors in foreign courts. Information is by all means full on this topic alike in the works of religion and secular literature. In this department also the work of Kautilya throws good light and it is full of illustrations which go to show how in his time embassies had become of immense necessity. The political system of Kautilya, the structure of his empire, the relations between the various states in his time, and the great importance that was attached by him to the theory of 'balance of power' made embassies, treaties and alliances matters of great import.⁵

CLASSIFICATION AND FUNCTIONS OF DIPLOMATIC AGENTS.

International Law in Europe classifies the diplomatic agents of a state under various heads. It was at the Congress

of Vienna⁶ that an attempt was made to give a definite classification of these ministers according to their rank and precedence. These were : (1) Ambassadors, Papal Legates, Nuncios—representing the person and dignity of the sovereign as well as the affairs of their kingdom ; (2) Envoys, ministers, etc., accredited to sovereigns ; (3) Charges D'Affairs accredited to foreign ministers ; (4) Consuls, etc., who performed less important duties of a judicial and commercial nature. These differed much from one another in their dignity, functions and immunities. We find, however, that in general language the term ambassador was used to cover all these forms.

We find mention of various kinds of diplomatic ministers in the literature of ancient India. All these were generally styled *dutāh*, whatever their rank and the mission on which they were sent. This practice continued throughout the Epic period⁷ in which we are able to discern very little differentiation between one kind of diplomatic agent and another. In later ages⁸ we meet with different names given to different grades of ministers in accordance with their powers and precedence. In Kautilya's time diplomacy had advanced enough to be recognised as a subject of international conduct worthy of detailed consideration. The number and functions of these agents, and the gravity of international relations had all become so complex as to necessitate their classification.⁹ These were :—(1) Nisrishtārthāh, (2) Dūtāh, (3) Parimitārthāh, (4) Sāsana-hāra.

The first class were left in charge of the most responsible duties such as issuing ultimatum before war, declaring war and concluding treaties. It was left to these to act in such a way as not to prejudice the interests of their own states and keep

6. Similar necessity for classification arose at the Treaty of Westphalia (1648) which marks the transition from the International Law of the Middle Ages to that of modern times and in the Congress of Aix-la-Chapelle 1818.

7. In the Epics two kinds of agents are in evidence दूत and चार.

8. The *Sukraniti* has apparently only two kinds of international agents : Secret spy (चार) and open spy (दूत). See also Agni Purana (CCXLI, sloka 12).

9. *Arthasastra* Bk. I. Ch. 16.

5. Similar weight is given to the subject in later works such as *Sukraniti*, *Agni Purana* and *Nitisakya-mrita*.

up the 'balance of power'¹⁰ which in the age of Kautilya formed the most important point in statecraft, for, we read of the great importance to be attached by a king to the theory of the 'balance of power' among the twelve rulers who formed the *mandala* and with whom he had relations. A classical example of an ambassador of this type was Sri Krishna who was sent by the Pandavas to the Kauravas for negotiations with the latter just before the outbreak of the Great War.

Next in importance came the *duta*. This was a term that was used in general to cover all the forms. Kautilya makes special mention of this class¹¹, assigning to it special powers and functions. These, after they had been despatched to a country, were to live in friendly terms with the important officers and acquaint themselves with the situation there. They had to provide their states with detailed information as regards the defences of the state to which they went and the comparative strength of its army, navy, fortifications etc.

A minister of the third class performed less important functions and, as the term implies, was left in charge of the particular mission on which he was sent. He was invested with powers to bring his mission to a satisfactory conclusion.

The ministers of the last type acted merely in the capacity of 'carriers of messages' from one court to another.

ESPIONAGE.

Next we pass on to the consideration of the work of Spies and other 'news agents' who formed in themselves a type of international agents. Espionage was a very ancient custom in India, utilised not merely for purposes of internal administration but also for external purposes, e.g., for knowing the strength and weakness of the surrounding states. The spies acted as the *secret* agents of a state sent to the hostile country. In matters of internal administration they were used to provide the central administration with informa-

tion as to what passed in the country, as to the relations of the government with the governed, to report cases of mal-administration, in short to know the general state of public feeling.¹² In matters concerning foreign policy they were used to secretly collect information about the enemy country. The spy appeared in the guise of a trader, an ascetic, a quack, a cultivator or a recluse and furnished materials to his state about the enemy;¹³ and secrecy was the very feature that went to distinguish these from the ambassadors of the higher class. This is probably the reason why in some of the later works of literature the ambassador is considered merely as an 'open spy'.¹⁴ During the age of the Agni Purāna all the diplomatic agents whether 'secret' or 'open' were classed together and considered as performing duties not quite honourable in character.

The spies were of immense importance to a state and a kingdom is said to have its roots in spies and secret agents.¹⁵ Fleet as the wind, and energetic as the sun, they were to travel in the camp of the enemy to gather secret information.¹⁶ A king was to appoint such men as secret spies as are clever in understanding the movements of the enemy and subjects, as would faithfully deliver the information they may have received.¹⁷ Relating to the administration of espionage we read¹⁸ :—

(1) The king should examine the spies, before appointment as to their capacity and honesty.

(2) He should be well-protected while in their presence.

(3) He should hear from them at night.

(4) He should punish them when dishonest but carefully protect them during the period of work.

12. *Sukraniti*. I. ll. 262-265.

13. *Artha Sastra* II. 13.

Some of these spies were the special 'Reporters' who are known as पतिवेदकाः (Rock Edict VI); 'supervisors' by the Greeks and वृत्तिसानि (king's men) in Pillar Edict VI.

14. *Agni Purana*, 241.12. In the *Sukraniti* also दूत is considered only as an अन्तर्ग of the other 8 departments (II. ll. 148-149).

15. *Mahābhārata*: *Santi*. Sec. 83.

16. *Kāmandaka*, XII. 39.

17. *Sukraniti*. (II. 377 and 378).

18. *Ibid.* (I. ll. 670-681). See Sirkar's translation and notes.

10. *Arthasastra* Bk. VI. Ch. 2 and *Agni Purana* Chap. 240. sl. 1.

11. In the later works of literature we find only three classes mentioned and दूत is excluded. It is probably because the term दूत in their age was only a common term used to denote only diplomatic agent and hence was not given a special head.

It has to be inferred from the above that though the term spy did not in general mean that contemptible person who betrays his own side to the enemy and who deserves to be put to death for his crime, betrayal was, it would appear, not altogether unknown. There was probably the lurking fear that in the employment of these secret agents the opposite camp might at any time win them over easily to its side.¹⁹ This suspicion and want of absolute confidence in these secret agents is in evidence in the *Mudrā-rākṣasa* which is a drama involving a series of plots and counterplots.

The art of espionage reached its height under Kautilya²⁰ about whose government Mr. Smith remarks as follows²¹ :— "The government relied on a highly organised system of espionage, pervading every department of the administration and every class of the population." We are told that cipher-writing was used by these and pigeons were employed to convey secret intelligence²² and Megasthenes makes mention of this special department controlled by the 'five institutes of espionage.'

The system of espionage so far as it was utilised for international dealings may have implied as Mr. Smith remarks²³ 'inveterate and universal suspicion.' But such has been the case in all ages with all nations as regards dealings in international politics. It can by no means be asserted that this "inveterate and universal suspicion which regulated the dealings between every Rāja and his fellow-rulers governed the conduct of the prince to his officials and subjects." This sweeping generalisation of Mr. Smith is certainly of questionable validity. The spies were employed by kings not to safeguard their own interests to the oppression of the subjects, but they were utilised to perform more satisfactory and laudable functions. They have in fact to be regarded as instruments through whom public opinion was brought to bear on the king in his public activities. They served as a means by which the king could rectify some of his own vices and faults.²⁴ An apt illustration

of such utilisation of espionage by the king with a view to reform himself is found in the *Ramayana* where Rama attached so much importance to public opinion voiced by a washerman as to put away his innocent queen.

The reports sent in by these secret agents were mostly authentic²⁵ but sometimes there was indeed room for undue reliance not being placed on their words, for the spies were agents of low rank and did not resort to quite honourable methods in the discharge of their duties. Kautilya says²⁶ verily 'that information may be relied upon which receives testimony from three different sources.'

FOREIGN EMBASSIES IN INDIA.

We have dealt in the above with embassies of one type—intended for external purposes—sent by one sovereign in India to another. Quite of a different type, being dissimilar in their general character, duties and privileges were those received by Indian monarchs from outside India. We have examples of such all through the period of our ancient history. Megasthenes, Dyonisius and Deimachus are examples of this type.²⁷ Through these the kings of ancient India kept friendly relations with foreigners. But there were very little of relations of a diplomatic or warlike character between India and the foreign countries and these embassies were mostly for show and grandeur.

QUALIFICATIONS OF DIPLOMATIC MINISTERS.

Because the diplomatic agents were very important statesmen and very responsible duties fell on them, it was necessary that careful attention should be given to the choice of these. The works of literature lay down various rules as regards the necessary qualifications and attainments which these agents were to possess. We read that they should be high-born, of

may be rendered thus :—The praiseworthy king should try to rectify his own faults on the opinion of his subjects, and should never punish them for their opinion.

25. That a comparatively high standard of honesty was observed by these is clear from the testimony of Arrian. See Max Muller: *India, what it can teach us*, p. 54.

26. *Arthashastra* II. 13, also *Agni Purana*, 220. 22.

27. Megasthenes was sent by Seleucus Nikator to the court of Chandragupta Maurya, and the other two were received at the court of Bindusara Maurya.

19. *Agni Purana*, 220-22.

20. See *Arthashastra* I. 11 and 12.

21. *Early History of India*, (3rd. Edn.) p. 139.

22. *Arthashastra* II. 11.

23. *Early Hist. of India*, p. 139. *op. cit.*

24. *Sukraniti* I. li. 260-267. A portion of which

good family, eloquent, clever, sweet-speeched, faithful in delivering the message with which they are charged and endowed with good memory.²⁸ They should in addition be well-versed in Sastras, be of good personality, fearless in their actions, and have knowledge of the feelings, forms and activities of others and of the conditions of time and place.²⁹ Dignity, courtesy, tact, courage and resolution and moderation in action are laid down as other characteristics of ambassadors.³⁰ It is clear from the above that the envoy, if he was to perform his duties satisfactorily, had to possess large powers of head, hand and heart. His qualifications may be broadly classified under :—

(1) Hereditary—High birth, integrity, loyalty to the sovereign.

(2) Moral and Social—Freedom from vices, honesty, strength of character, courtesy, forgiveness and eloquence.

(3) Physical and Mental—Memory, boldness, resolution, activity, tact, power of rightly understanding men's thoughts and actions, and fearlessness.

The ambassador accredited to a foreign court was thus a person who was to combine in himself many statesmanly qualities. It is indeed a very high ideal that is proclaimed in the works of literature. It is not possible for us to know exactly how many kings were able to realise this ideal of the ambassador of whom Sri Krishna was a splendid example.

BEGINNING OF A DIPLOMATIC MISSION.

When once a diplomatic minister was chosen for a particular mission, it is necessary that he should be given certain credentials that he may be received kindly by the foreign court. It is natural that he should be invested with powers to act on behalf of his sovereign. He should have certain means of introduction and general instructions whether oral or written as to the line of action he was to take in the country to which he was accredited. We have no means of knowing what all credentials

were taken by an envoy in ancient India, corresponding, for instance, to the 'letters of credence,' 'full powers,' 'general powers,' 'passports' or the like. We can only say that some instructions oral or written and some means of identification were absolutely necessary and must have been given to the envoys before they departed with their mission to another country.

IMMUNITIES AND PRIVILEGES OF DIPLOMATIC MINISTERS.

Elaborate rules are laid down in the text-books on international law as regards the sacredness and inviolability of the person and property of diplomatic ministers. Ministers and their suite are, it is generally accepted, exempt from local jurisdiction. We find this has also been the practice current in the various epochs of the ancient history of India. There was the strong belief that any violence committed on the ambassador was in fact committed on the king who sent him, for he is the representative of his sovereign being only his mouthpiece.³¹ We read that a king should never slay an envoy under any circumstances. That king who slays an envoy sinks into hell with all his ministers.³²

A diplomatic minister enjoyed in the ordinary course great privileges in the foreign court. To put to death an envoy was opposed to the general conduct of kings and condemnable by the whole world.³³ The virtuous have always held that the ambassador was on no account and under no circumstances to be slain.³⁴ He was not to be put to death even if he be offensive and did some serious wrong.³⁵ Let him be armed with weapons, still he could not be killed.³⁶ Be he good or bad, being sent by others and representing another he did not deserve death.³⁷ Thus the ambassador could not be put to death.

But we find there were certain recog-

31. *Ramayana : Sund. Kand.* 52. sl. 19.

ब्रुवन्परार्थं परवात्र दूतो वधमर्हति ।

32. *M. Bh. Santi. Rajadharma :* 85, v. 26.

33. *Ramayana : Sund. Kand :* 52, 5 and 6.

राजधर्मविरुद्धं च लोकवृत्तेश्च गर्हितं

34. *Ibid.* sl. 13.

35 and 36. *Ibid. Yuddha :* Sec. 25, 16 and 20.

37. *Ibid. Sund.* Sec. 52. 19.

28. *Mahābhārata ; Santi. Rajadharmanusasana parva.* Sec. 85, v. 28.

29. *Manu :* VII. 63 & 64. The same qualifications are met with in the *Sukraniti I.* 174 & 175.

30. *Kautilya : Arthashastra I.* 16.

nised punishments²⁸ that could be meted out to an offending envoy—such as causing deformity of the limbs, mutilation, cropping off the hair, and lastly there was the last result—to send away the ambassador that had given offence and call for a more satisfactory one to carry on the negotiations. An instance, where the diplomatic minister, because he could not be put to death, had to be punished in one of the above ways, is met with in the Ramayana where Ravana gives the order for the mutilation of Hanuman for he was an ambassador and could not be slain.

TERMINATION OF EMBASSIES.

Naturally an embassy was terminated

38. येनैवमहोप केनाभिपातो भौतं तथा उद्यम
मभिपातः । एतान्ति दूते प्रवदन्ति दग्धान् etc.
(Ram. Sund. Kand, 52, 15.)

when the mission with which a minister was sent was satisfactorily settled. A particular embassy had necessarily to be terminated in the following cases :—

(1) When the particular minister died in the course of his diplomatic work.

(2) When the sovereign of the country which sent the minister died, there was perhaps the end of the old order and the old minister might be recalled.

(3) Similarly also on the death of the sovereign of the country to which he is accredited.

(4) Lastly on the eve of the outbreak of war, the diplomatic minister was invariably recalled. In fact, as in the case of modern nations war was always preceded by the recall of the ambassador.

We shall next pass on to the consideration of the other aspects of the subject—Alliances and Treaties.

HINDU ACHIEVEMENT IN EXACT SCIENCE

(Continued from the last number)

XII. MEDICINE.

SUPERSTITIONS die hard. The progress of rationalism is slow. Hippocrates and Galen held a knowledge of astronomy or rather astrology to be essential to physicians. In Europe, even so late as the fifteenth and sixteenth centuries, diseases were regarded as punishment of God, and the intervention of priests was requisitioned where one should call on a physician or a surgeon. (Pettigrew). Thus when after the return of Columbus's party from the newly discovered America to the Old World, venereal diseases created havoc in every country of Europe, people used to offer masses and prayers and alms to assuage the wrath of God. From the Popes and Cardinals down to the soldiers and traders, every rank of society was infected by the disease. It was, therefore, considered to be a visitation from heaven to punish the licentious and rectify the universal ribaldry of the times.

In fact, the pseudo-science of Galen (second century A. D.) continued long to be an incubus upon medical theory and

practice in Europe. Absurd formulæ held the ground in the Christian pharmacopœas of continental Europe to comparatively modern times. Another age of talismans, amulets, the fetish of royal touch, etc., is yet fresh in human memory. Really scientific medicine is very recent. (Meryou).

It is in the perspective of this history of medicine that Hindu contributions to its science and art have to be read. Hindu achievements in this field as in others have not only an "historical" importance, but have some "absolute" value also. Besides, from the standpoint of comparative chronology, Hindu medicine has been ahead of the European and has been of service in its growth and development.

Two great names in Hindu medicine are Charaka (c from sixth to fourth century B. C.), the physician, and Sushruta (early Christian era), the surgeon. Both these schools were in existence about 500 B. C., according to Hoernle. They were not the founders of their respective sciences, but the premier organizers of the cumulative experience of previous centuries. In ob-

ervation lay their great strength, the "natural history of Disease" was their special study. By the first and second centuries A. D. surgery was a well developed art. Many instruments were devised of which 127 are mentioned. The materia medica grew from age to age with the introduction of new drugs (vegetable, animal and mineral), of which the therapeutic effects were tested by the "experiments" of researchers.

(1) The Hindus have had hospitals and dispensaries since at least the third century B. C. Asoka the Great was an educator and propagandist. Through his Rock Inscriptions he popularized, among other things, some of the more common medical recipes for the treatment of both men and animals. The first Christian hospital was built in the fourth century A. D. under Constantine.

(2) The smoking of datura leaves in asthma, treatment of paralysis and dyspepsia by nux vomica, use of croton tiglium, etc., are modern in Europe, but have come down in India since very old times. (Royle).

(3) The Hindus were the first in the world to advocate the "internal use of mercury." Pliny knew only of its external use (first century). By the sixth century it was well established among Hindu practitioners. It is mentioned by Varahamihira along with iron (587). (Ray).

(4) The Greeks and Romans used metallic substances for external application. The Saracens are usually credited with their internal administration for the first time in the history of medicine. According to Le Clerc, the first physicians in Europe, who used mercury, lived in the fifteenth century, and were induced to do so from reading the works of Mesue of Damascus (750).

But in this as in other matters the Hindus anticipated the Saracens and in fact taught them. As Royle observes, the earliest of the Saracens had access to the writings of Charaka and Sushruta, who had given directions for the internal use of numerous metallic substances.

(5) In the prescriptions of Dr. Vagbhata mineral and natural salts had a conspicuous place. His book was translated into Arabic in the eighth century.

(6) From the sixth century on, every Hindu treatise on materia medica has more or less recommended metallic preparations

for internal use. It was only after Paracelsus at the end of the sixteenth century that these had a recognised place in European science. (Ray).

Hindu medicine has influenced the medical systems of other peoples of the world. The work of Indian physicians and pharmacologists was known in ancient Greece and Rome. The materia medica of the Hindus has influenced mediæval European practice also through the Saracens.

(1) Hippocrates (450 B. C.), "father of medicine" was familiar with Hindu drugs. Thus he mentions pepper, cardamom, ginger, cinnamon, cassia, etc. Theophrastus (350 B. C.) mentions ficus indica and others among medicinal plants. Dioscorides (first century A. D.), the most celebrated compiler of Greek materia medica, mentions valeriana hardwickii, calamus aromaticus, etc. Aetius (fifth century) mentions collyrium indiarum, santalum, and other characteristic Hindu medicaments. Similarly Paulus Aegineta (seventh century) prescribes the internal use of steel, cloves, rhubarb, trypherum, etc.

Pliny, the Roman contemporary of Dioscorides, had also mentioned Indian medicinal plants and drugs. The preparations of the Hindu pharmaceutical laboratories were thus in use in Greece as well as in the Hellenistic and Graeco-Roman world.

The Hindu inventions were bodily incorporated in the European system. The Indian names, e. g., hardwickii, trypherum, etc., were retained; also the original Hindu uses of the drugs. And all this before the age of Saracen intermediaries. (Royle).

(2) Hindu physicians were superintendents of Saracen hospitals at Bagdad. Introduction of Indian drugs by Moslems has been acknowledged by their own medical men.

Serapion, the earliest Saracen author of materia medica (eighth century), mentions the Hindu Charaka. So also his followers, Rhazes and Avicenna. (Wilson).

● The Saracen physicians were surprised at the boldness with which Hindu practitioners prescribed the internal use of powerful metallic drugs. "Taleef Shareef" (Playfair's translation) is quoted by Udoychand Dutt to indicate the Moslem admiration of the Hindu practice:

"White oxide of arsenic: the Hindu physicians find these drugs more effectual,...but I usually confine them to external application.

"Mercury: it is very generally used throughout India, it is a dangerous drug."

"Iron: it is commonly used by physicians in India, but my advice is to have as little to do with it as possible."

(3) The Chinese scholar-tourists studied Hindu medicine. Itsing "made a successful study" of the subject while in India (671-95), though it was not his special mission. (Takakusu's translation of the Chinese report).

(4) The later Greek physicians, e. g., Actuarius (twelfth century), Myrepsus, etc., were influenced by Saracen doctors. (Meryon). They used also Hindu medications. Thus like the pre-Saracen Paulus, Actuarius mentioned "tri-phala" or "three myrobakans." This traditional Hindu drug has a place in his *materia medica* under the name of "tryphera parva."

(5) The Persian (post-Caliphate) doctors of the fourteenth, fifteenth, sixteenth, and seventeenth centuries, also made use of the original Sanskrit treatises as well as of the previous Arabic translations. Meer Mohammed Moomin has acknowledged his indebtedness to Hindu works in his "*Materia Medica*." (Royle).

XIII. SURGERY.

The ancient Hindu surgeons gave expression to the most modern views about the importance of their science. They declared:

"Surgery is the first and best of the medical sciences, less liable than any other to the fallacies of conjectural and inferential practices, pure in itself, perpetual in its applicability, the worthy produce of Heaven, and certain source of fame."

These ideas were prevalent among the medical practitioners during the first centuries of the Christian era, when the investigations of the Sushruta-cycle were being organized into a system.

Another very remarkably modern idea of these surgeons was that "the first, best, and most important of all implements is the hand." (Wise).

Surgery is one of the oldest branches of medical science in India. The Hindu term for it is "Shalya" or the "art of removing foreign substances from the body, especially the arrow." It seems to have had its origin in warfare and in the accidents of outdoor work, e. g., hunting and agriculture.

The Hindu surgeons performed lithotomy, could extract the dead foetus, and

could remove external matter accidentally introduced into the body, e. g., iron, stones, hair, bones, wood, etc. They were used to paracentesis, thoracis, and abdominis, and treated different kinds of inflammation, abscesses, and other surgical diseases. Hazardous operations, and the art of cutting, healing ulcers, setting bones, and the use of escharotics, were the forte of a section of India's medical men.

Dissection of the human body and venesection were normal facts in medical India. The doctors of the Sushruta school declared that dissection was necessary for a correct knowledge of the internal structure of the body. Dissection gave them an intimate knowledge of the diseases to which the body is liable. It also helped them in their surgical operations to avoid the vital parts. (Wise). It gave them, besides, an accurate knowledge of the human anatomy. (Hoernle).

The Hindu surgical laboratory consisted of at least 127 instruments. The operators were used to the manipulation of saws, lancets, needles, knives, scissors, hooks, pincers, probes, nippers, forceps, tongs, catheters, syringes, loadstone, rods, etc.

For laboratory practice students operated on wax, gourds, cucumbers, and other fruits. Tapping and puncturing were demonstrated on a leather bag of water or soft mud. Fresh hides of animals, or dead bodies, were used in the demonstration of scarification and bleeding. The use of the probe was practised on hollow bamboos. Flexible models of the human body were in use for practice in bandaging. Caustics and cauteries were used on animals. (Wilson).

Lest one should smile over this primitive stage of the science it is fair to remember the barber-surgeons of Europe in the fifteenth and sixteenth centuries.

One need, moreover, resist the temptation of comparing or contrast this ancient Hindu surgical theory and practice with the marvels of modern surgery. By the side of the latest discoveries and inventions, any achievements of the human brain in the past, whether in the East or the West, are simply child's play.

"So rapid has been our surgical progress that a Velpeau, a Sir William Ferguson or a Pancoast, all of whom died within the last thirty years, could not teach modern surgical principles nor perform a modern surgical operation;...Our modern operations on the brain, the chest, the abdomen and the pelvis

would make him wonder whether we had lost all our senses, until seeing the almost uniform and almost painless recoveries, he would thank God for the magnificent progress of the last half-century, which had vouchsafed such magical, nay almost divine, power to the surgeon." (Keen in "The Progress of the Century").

XIV. ANATOMY AND PHYSIOLOGY.

Hippocrates, the founder of Greek medicine, was unacquainted with anatomy and physiology. "The ignorance was due to the superstitious respect which the Greeks paid to their dead" (Meryon). But the fathers of Hindu medicine were remarkably accurate in some of their observations and descriptions.

The Hindus have described 500 muscles—400 in the extremities, 66 in the trunk, and 34 in the region above the clavicle. They knew of the ligaments, sutures, lymphatics, nerve plexuses, fascia, adipose tissue, vascular tissue, mucous membranes of the digestive canal, synovial membranes, etc. (Sumant Mehta).

(a) OSTEOLOGY.

The anatomical system of the Hindus was almost modern. As Hoernle remarks: "Its extent and accuracy are surprizing, when we allow for their early age probably the sixth century B. C. and their peculiar method of definition."

There are about 200 bones in the human body according to modern osteology, Charaka counted 360, and Sushruta 300. The former counted the 32 sockets of teeth and the 20 nails as separate bones. These were not admitted by Sushruta.

The additional 100 in Sushruta's count, however, has to be explained. This large excess is principally due to the fact that, like Charaka, he regarded the cartilages and the prominent parts of bones (the modern "processes" and "protuberances") as if they were separate bones. (Hoernle). In Europe the first *correct* description of the osseous system was given by Vesalius in 1543.

(b) THE DOCTRINE OF HUMOURS.

The physiology of humours, whatever its worth, is older in India than in Greece. At any rate, the Hindu and the Greek humoral pathologies are independent systems. Hippocrates counted four humours, viz., blood, bile, water, and phlegm; but Charaka propounded three, viz., air, bile, phlegm.

(c) DIGESTION.

The Hindu physicians knew the digestive system well and described it satisfactorily.

1. The function of different digestive fluids was understood. They were familiar with the acid gastric juice in the stomach. They knew also that in the small intestines there is a digestive substance in the bile.

2. They were familiar with, and explained, the conversion of semi-digested food (chyme) into chyle, and of that again into blood.

3. They explained the chemical changes by the action of metabolic heat.

(d) CIRCULATION OF BLOOD.

In Europe previous to Harvey's epoch-making discovery (1628), "the movement of the blood was believed to be confined to the veins, and was thought to be a to-and-fro movement." (Halliburton).

The Hindus knew that the heart (i) receives the chyle—"essence", i. e., venous blood, (ii) sends it down to the liver, where it is transformed into red blood, and (iii) gets it back as red blood from the liver. There was thus the idea of a "chakra" or wheel, i. e., self-returning circle of "circulation." (Seal).

But the Hindus did not understand the process clearly. (1) They did not know that the pathway of the blood round and round the body is a "double circle", i. e., "systemic" circulation and "pulmonary" circulation. (2) Neither Charaka nor Sushruta therefore understood the function of the lungs in the oxygenation of blood. This was not known to the ancients in Europe also, i. e., to Galen (A. D. 130).

The Harveyan Circulation was thus not anticipated by the Hindus.

The Hindu conception of the vascular system is given below:

(1) There are two classes of blood-conductors (i) : "sira" or artery (?) and (ii) "dhamani" or vein (?).

(2) The heart is connected with the liver by both.

(3) The dhamanis bring the impure blood (venous) from the heart into the liver, and siras conduct the pure (arterial) blood from the liver into the heart.

(e) NERVOUS SYSTEM.

Neither in India nor in Europe did the ancients understand the nervous system.

Aristotle's error was committed by Charaka and Sushruta also. They all regarded the heart to be the central organ and seat of consciousness. The nerves (sensory and motor) were believed to ascend to and descend from the heart.

Later investigators, however, corrected this mistake both in the East and the West. Like Galen the Greek (second century A. D.), the Tantrists and Yogaists of India came to know the truth that the brain (and the spinal cord) is the real organ of "mind."

According to Surgeon-Major Bamandas Basu the nervous system is more accurately described in the mystical "Tantras" than in purely medical treatises. We get the following from "Shiva Samhita."

1. Familiarity with the brain and spinal cord.

2. The idea that the central nervous system is composed of grey and white matters.

3. Familiarity with the central canal of the spinal cord, and its connexion with the lateral ventricles of the brain (through the fourth and third ventricles).

4. Familiarity with the ganglia and plexuses of the cerebro-spinal system.

5. The idea that the brain is composed of "chandra-kala" or convolutions resembling half-moons.

6. The idea that the six "chakras" are the vital and important sympathetic plexuses, presiding over all the functions of organic life. (Yoga or contemplation means control over the functions of these plexuses.)

According to Seal also, the enumeration by Yogaists of the spinal nerves with the connected sympathetic chain and ganglia, is a distinct improvement on the anatomical knowledge of Charaka and Sushruta,

(1) The "Susumna" is the central cord in the vertebral column. The two chains of sympathetic ganglia on the left and the right are named "Ida" and "Pingala" respectively. The sympathetic nerves have their main connection with Susumna at the solar plexus. There are 700 nerve-cords in the sympathetic-spinal system.

(2) The soul has its special seat within the "Brahma-randhra" above the foramen of Monro and the middle commissure, but traverses the whole cerebro-spinal axis, up and down, along the Susumna.

XV. EMBRYOLOGY.

It is desirable at the outset to remember two facts in connexion with modern embryology:

1. It is only in recent years, thanks to the most magnifying microscopes, that the science has made real progress through the study of cells ("cytology").

2. Even Darwin believed that the children resemble their parents because the parents contribute multitudes of minute particles from their own tissues to form the cells of their offspring. But this theory of "pangenesis" has been subsequently proved to be wrong. (Reid).

In the history of science Hindu embryologists deserve recognition (i) as having made precise observations, some of which are great approximations to the latest demonstrated truths, and (ii) as having guessed at theories, some of which are eminently suggestive. As for pseudo-biological hypotheses, India has not been more prolific than Europe from Hippocrates to Buffon. (Meryon).

Some of the facts observed and explained by Charaka and Sushruta are given below:

All the members of the human organism are formed at the same time, but are extremely small, as the first spring of the bamboo contains the leaves, etc., of the future plant. (Wise). This idea of the development of the fertilized ovum by "palingenesis" survived in India after a long struggle with rival theories. It is an established truth today that though we find cells of one type in glands, of another type in the brain, of another type in the blood, and so forth, nevertheless all of them sprang from one original single cell. (Thomson).

Weisman's theory of "germinal continuity" is the greatest discovery of modern embryology. It is now held that "somatic" cells contribute absolutely nothing to the original germ-plasm, that no parent ever produces a germ cell, that the individual inherits nothing from his parents, but both he and they obtain their characteristics from a common source, and that the line of descent or inheritance is from germ-cell to germ-cell, not from parents. (Leighton, and Thomson). This recent idea about the physical basis of inheritance depends on the distinction between germ-cells and body-cells (somatic). It was guessed to a

certain extent by the Hindu biologists also in their controversy regarding the transmission of congenital deformities and constitutional diseases of parents to offspring.

Atreya held that "the parental seed (germ-plasm) contains the whole parental organism in miniature or (in potentia), but it is independent of the parents' developed organs, and is not necessarily affected by their idiosyncrasies or deformities." The germ-plasm was described as an organic whole independent of the developed parental body and its organs. The physiological characters and predispositions of the offspring were explained as being determined by the constituent elements of this parental seed. The continued identity of the germ-plasm from generation to generation may be taken as a corollary to this, though nowhere expressly stated. (Seal).

The stages of foetal development described on the basis of postmortem operations and major operations in obstetric surgery have also much of the truth established in recent years.

XVI. NATURAL HISTORY:

Minerals, plants, and animals were objects of study among the ancients and mediævals in India as in Europe. But nothing approaching the "sciences" of mineralogy, botany, and zoology was achieved anywhere.

The discovery of the microscope in 1683 is the real beginning of the study of plant and animal anatomies and of the internal structure of minerals. The birth of modern chemistry in the work of Priestley and Lavoisier at the end of the eighteenth century started the physiology of plants and animals as well as the determination of the composition and constitution of minerals. In 1809 exact measurements of crystalline forms of many minerals were made. The perfection of the microscope in 1867 has given a great impetus to all these sciences during the last half-century. (*Encyclopædia Britannica*).

All previous studies in minerals had been under the thralldom of alchemy. The researchers were swayed by mythological and metaphysical notions. (Muir). Roger Bacon believed that the "philosopher's stone" was able to transform a million times its weight of base metal into gold. It was no unusual assertion that the

fortunate possessors of the "elixir of life" had been able to prolong their lives to 400 years and more. (Meyer). Even Libavius (1616), who combated the excesses of Paracelsus and the employment of "secret remedies", believed in the transmutation of metals and the efficacy of potable gold. (Ray).

Studies in plant life from Theophrastus (B. C. 370-286), "father of botany", down to the revival of learning in the sixteenth century were mere observations in agriculture, horticulture, forestry, pharmacy, etc. (Greene and Sachs). So also the investigations regarding animals did not go beyond the stage of "bio-nomics", i. e., the lore of the farmer, gardener, sportsman, and field-naturalist, including thremmatology or the science of breeding. (Ray; Lankester).

In this "pre-scientific" mineralogy, botany, and zoology the Hindu students of natural history also played a part. Considerable power of observation was exhibited, as well as remarkable precision in description, and suggestiveness in expression. Their nature study was harnessed to the practical needs of their socio-economic life. It was minute and comprehensive, and so far as it went, avoided the fallacies of mal-observation and non-observation. Whatever be the value of the results achieved, the investigation was carried on in a genuine "scientific" spirit.

(a) MINERALS.

The principal metals and gems were discovered, described, and utilized by the Hindus independently of any foreign help. In fact, in this branch of knowledge the people of India were the pioneers as in many others.

Mining has been in operation in India since the earliest times. The use of gems and precious stones as well as their identification also have a long history among the Hindus. (Saurindramohan Tagore; Ramdas Sen; and Yogeshchandra Roy).

1. The Hindus were the first to discover gold. (Roscoe and Schorlemmer).

2. The Hindus taught the world the art of extracting iron from the ores. (Roscoe and Schorlemmer).

3. Even in the Mosaic period (1491-50 B. C.) precious stones and gems were in use in India. (Ball).

4. Homer mentions tin probably by its Sanskrit name "kastira". (Birdwood).

5. The Hindus supplied gold to the Persian Empire in the fifth century B. C.; and the story of Indian "gold-digging ants" (miners) is famous in Greek literature through Herodotus and others.

6. At first the Hindus knew six metals—gold, silver, copper, iron, tin, and lead. They discovered zinc, the seventh metal, sometime during the fourteenth century. (It is mentioned by name as a separate metal in "Madana-pala-nighantu", 1374). In Europe it was discovered by Paracelsus in 1540.

7. The Hindu "doctrine of seven metals" was not, like the Greek and Saracen, influenced by the doctrine of the mystic influence of the seven planets. (Ray).

8. Examination of the genuineness of gems was an art even in the first century B. C. (cf., "The Toy Cart," a drama by Shudraka).

9. There have been different methods of enumeration and classification of the precious gems in different periods. The last important phase is embodied in the "doctrine of nine gems." These are ruby, pearl, coral, emerald, topaz, diamond, sapphire, gomedā (agate, or zircon), and vaidurya (chrysoberyl, or lapis lazuli). This doctrine was enunciated probably in the tenth century by the astronomer Shreepati.

10. The nine gems are believed to have a mystic connexion with nine planets. Shreepati was the first to add "Rahu" (personification of the ascending node of the moon) and "Ketu" (moon's descending node) to the list of the generally recognized seven planets. (Roy).

(b) PLANTS.

Scientific observation was applied to the phenomena of the vegetable kingdom. The body of knowledge arrived at through the colligation of facts consisted, however, in mere guesses or hints of truth.

The following ideas of rudimentary plant-physiology have been credited to the experience of the "rhizotomi", pharmacologists, plant-physicians ("Briksha-ayurvedists"), horticulturists, and industrial artists of ancient and mediæval India by Bhimechandra Chatterji:

1. Sexuality; flowers are the organs of plants.

2. Phosphorescence, and exudation of water.

3. Photo-synthesis: The sun is the source of energy in the fuel; (i) plants as-

similate potential energy from the sun, (ii) the less refractive rays (red, yellow, and orange) of the setting sun are specially adapted to assimilation by plants.

4. Plants are living organisms: They have among others the following phenomena of life: (a) sap-circulation, (b) power of movement, heliotropic, nyctitropic and other movements, sensitiveness to touch (bashfulness), etc., (c) growth and reproduction.

Characteristics of plant life as known to the Doctors of Nyaya (logic) are thus given by Seal:

(1) Udayana (c. A. D. 975) notices in plants the phenomena of life, death, sleep, waking, disease, drugging, transmission of specific characters by means of ova, movement towards what is favourable and away from what is unfavourable.

(2) Gunaratna (c. A. D. 1350) enumerates the following: (i) stages of infancy, youth and age; (ii) regular growth; (iii) various kinds of movement or action connected with sleep, waking, expansion and contraction, in response to touch; also movement towards a support or prop, (iv) withering on wound or laceration of organs; (v) assimilation of food according to the nature of the soil; (vi) growth or decay by assimilation of suitable or unsuitable food as prescribed in the science of the diseases of plants and their treatment (Brikshayurved); (vii) disease; (viii) recovery from diseases or wounds by the application of drugs; (ix) dryness, or the opposite, due to the sap which answer to the chyle ("rasa") in animals; and (x) special food favourable to impregnation.

Various classifications of plants (into groups with subdivisions) were attempted. These were, like the system of Jussieu, mostly based on properties. They were mainly useful hints for practical men interested in economic botany. Identification was thus rendered easier than in the systems of the early European botanists, which, according to Sachs, were too vague and insufficient for the purpose.

(c) ANIMALS.

Animals have had an important place in the medicine, dietetics, economic life, fine arts and religion of the Hindus. The people have thus had experience of the life-habits, habitats, external characteristics, etc., of animals, both domestic and wild.

This accounts for their intimate familiarity with the topics generally treated of in descriptive zoology.

1. Like the science of the diseases of plants, veterinary science also is very old in India. The Hindus had hospitals for animals in the third century B. C.

2. The Hindus could set fractures and dislocations in animals. They were perfectly acquainted with the anatomy of the goat, sheep, horse, and other animals used in sacrifices. (Gondal).

3. They were specialists in the science of horses and elephants, the two animals important in warfare. Shalihotra is the founder of the science of horses, and Palakpya of the science of elephants. There is a vast literature on the subject.

4. Equine dentistry: The changes in the development and colour of the six incisors of the lower jaw constituted, in Hindu practice, the guide to the age of the horse. This is modern European practice also.

5. Snake-poison has been used as an article in Occidental materia medica during the last two or three decades. But it has been a recognized drug in India since early times.

6. The toxicologists of the Sushruta school of medicine devoted special attention to the study of snakes. That study was followed up in some of the "Purana" schools.

(a) Five different genera or families are described by Sushruta-Nagarjuna. Of these one is non-venomous, and the others are venomous. One of the venomous families is hybrid. The varieties of each are mentioned as well as their longevity and other characteristics.

(b) The "Bhavisya Purana" records that the snakes (Naïce) gestate during the rainy months and bring forth about two hundred and forty eggs in November. Most of these are devoured by the parents, but those that are left break forth from the shell in about two months.

By the seventh day the young snakes turn dark; in a fortnight (or twenty days, according to another account) the teeth come out. The poison is formed in the fangs in three weeks, and becomes deadly in the twentyfifth night. In six months the snakes shed the skin. The joint on the skin (scales or scutes) are two hundred and forty in number (perhaps the sub-caudals were not counted). (Seal).

7. Various systems of classification were built up: (i) according to nature of generation, e. g., from placentalia, or egg, etc. (in the writings of the schools of medicine); (ii) according to habitat and mode of life, and usefulness to man; (iii) according to the number of senses possessed by animals. (This was the system of Uma-svati, 40 A. D.). (Seal).

8. Sushruta-school names (i) six varieties of ants, (ii) six varieties of flies, (iii) five varieties of mosquitoes (including one marine and one mountain kind), (iv) eight varieties of centipedes, (v) thirty varieties of scorpions, (iv) sixteen of spiders. (Seal).

9. Leeches have been used by Hindu surgeons from very early times. Sushruta gives a detailed account of their varieties, habits, mode of application, etc. There are twelve varieties of leeches, six of which are venomous and six useful. The venomous are found near putrid fish or animals in foul water. The good are found in clear deep pools which contain water-lilies. (Dutt).

10. Ladyayana is quoted by Dalvana, the commentator of Sushruta, as a great authority on insects and reptiles. According to this ancient specialist, the various form of insects are to be distinguished from one another by the following marks:

(i) dottings, (ii) wings, (iii) pedal appendages, (iv) mouth, with antennae or nippers, (v) claws, (vi) sharp, pointed hairs or filaments, (vii) stings in the tail, (viii) hymenopterous character, (ix) humming or other noise, (x) size, (xi) structure of the body, (xii) sexual organs, (xiii) poison and its action on bodies. (Seal).

11. Dalvana's description of deer and birds are precise and complete.

12. The zoological lore of the Hindus is thus in all respects a good document of their general scientific interest in the facts and phenomena of the objective world. And some of their classifications were not less remarkable than those of Aristotle.

CONCLUSION.

In conclusion, a few general remarks may be made with regard to the cultivation of exact sciences among the Hindus:

1. Like the Greeks, as Whewell admits, the Hindus also "felt the importunate curiosity with regard to the definite application of the idea of cause and effect to visible phenomena," "drew a strong line between a fabulous legend and a reason

rendered," and "attempted to ascend to a natural cause by classing together phenomena of the same kind". (This scientific attitude of mind Whewell does not find in any non-Greek except the Hindu! He forgets altogether the claims of the Chinese).

2. Epoch by epoch, Hindu scientific investigation was not more mixed up with metaphysics and superstitious hocus-pocus than the European. It enlisted in its service the devotion of hosts of "specialists" in succession. Their sole object was the discovery of the positive truths of the universe or the laws of nature, according to the lights of those days.

3. There thus grew up in India a vast amount of specialized scientific literature, each branch with its own technical terminology. The positive sciences of the Hindus were not mere auxiliaries or hand-maids to the "architectonic" science of "neeti" or "artha" (i.e., politics, economics, and sociology). The sciences ("shastras") on plant and animal life, veterinary topics, metals and gems, chemistry, surgery, embryology, anatomy, symptomatology of diseases, arithmetic, algebra, astronomy, architecture, music (acoustics), etc., had independent status. Besides, like Pliny's "Natural History," there have been scientific encyclopædies in Sanskrit, e.g., "Brihat Samhita" (sixth century A.D.).

4. Scientific investigation was not confined to any particular province of India or to any race or class of the Hindu population. It was a cooperative undertaking, a process of cumulative effort in intellectual advance. Thus among the heroes of Hindu medicine, Charaka (c 600 B.C.) belongs to the Punjab in the N. W., Sushruta (c 100 A.D.) is claimed by the Punjab as well as Benares in the middle-west, Vagbhata (c 700) belongs to Sindh (western India), Vrinda (900) to the Deccan (middle-south), Chakrapani (1050) to Bengal (eastern India), Saranga-dhara (1350) to Rajputana (further west), Visnudeva (1350) to Vijayanagara (extreme south), and Narahari (seventeenth century) is claimed by Kashmir (extreme north) but belongs most probably to Maharashtra (western coasts).

5. No one hypothesis or theory dominated Hindu thought in any age, or monopolized the researches of all investigators in successive epoch. The intellectual universe of the Hindus was "pluralistic."

There were different schools criticizing, correcting, and modifying one another's inquiries.

The schools of abstract philosophy grew ultimately to sixteen in the time of Madhavacharya (1350), "though as a southerner," says Haraprasad Shastri, "he omits the two Shaiva schools of Kashmir and puts the school of Buddhist philosophy into one." There were fifteen different schools of grammar in the sixth century B.C., ten different schools of politics, and economics in the fourth century B.C., various schools of drama, turg and dancing in the second century B.C., and also various schools of "kama" or sexology about the same time.

The diversity of scientific doctrines in India may be illustrated by the differences of views regarding the nature of life. The Charvakas (materialists and sensualists) held "that life (as well as consciousness) is a result of peculiar combinations of dead matter (or the four elements) in organic forms, even as the intoxicating property of spirituous liquors results from the fermentation of intoxicating rice and molasses." According to a second school (the Samkhya), life is neither bio-mechanical motion resulting therefrom. It "is in reality a reflex activity, a resultant of the various concurrent activities of the sensori-motor, the emotional and the apperceptive reactions of the organism." A third school (the Vedantist) rejects both these doctrines. According to this, "sensations do not explain life. Life must be regarded as a separate principle * * * prior to the senses." (Seal).

Another illustration may be given from Hindu physics. This relates to the various hypotheses of sound phenomena. One school held that the physical basis of audible sound is a specific quality of air, and that air-particles flow in currents in all directions. Another school, e.g., that of Shabara Swami, held that it is not air-currents but air-waves, series of conjunctions and disjunctions of the air-particles or molecules, that constitute the sound physical. A third school held that the sound-wave has its substrate not in air but in ether. Further, Prashastapada held the hypothesis of transverse waves and was opposed by Udyotakara who held that of longitudinal waves.

6. The story of scientific investigation among the Hindus is thus, like that among

other nations, the story of a growth and development in critical inquiry, sceptical attitude, and rationalism. Historically and statistically speaking, superstition has not had a deeper and more extensive

hold on the Oriental intellect than on the Occidental.

(Concluded.)

BENOY KUMAR SARKAR.

THE VALUE OF PHONETICS TO THE LANGUAGE STUDENT

BY DANIEL JONES, M. A.,

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PHONETICS is the science of pronunciation, the science which has for its object the investigation of the formation of speech-sounds and the ways in which these sounds are combined so as to form words and sentences. It is a science which has numerous practical applications, the most important of which is its application to the study of modern spoken languages.

The advantages of having a perfect pronunciation of a foreign language are well known, and it is not necessary to enlarge upon them here. It is further common knowledge that the average person still speaks foreign languages with an atrocious pronunciation; and there still is in some quarters a disposition to regard the person who can pronounce a foreign language perfectly as a natural genius, 'a born linguist,' whose accomplishments it is useless to try to emulate. It is the work of the phonetician to demonstrate that the proper pronunciation of foreign languages is not the monopoly of a few geniuses, but is within the reach of the majority of language learners.

The secret of good pronunciation is: Learn it systematically; don't trust to 'picking it up' in a haphazard way. Find out the exact nature of every difficulty of pronunciation presented by the language you are studying; tackle the difficulties one at a time, and use the most appropriate means for overcoming each.

If the language to be studied has been phonetically analysed, the task of the learner is by no means a difficult one. The phonetician has discovered for him the exact nature of all or most of the difficulties of pronunciation, and he has formula-

ted for him the most suitable methods of surmounting each of them. All the student has to do is to follow the instructions.

In the case of languages which have not yet been phonetically analysed, the student has to make his own analysis, to discover the difficulties of pronunciation, and to devise for himself the means which will enable him to learn to pronounce correctly. He will be able to make the required analysis if he has a sound knowledge of phonetic theory and a specially trained ear; without such preparation his analysis, and consequently his pronunciation, is certain to be inaccurate.

We will now enumerate the main types of pronunciation difficulties, and indicate shortly the appropriate means of dealing with each.

1. *The student must learn to hear the foreign sounds properly, and to remember their acoustic qualities.* He must be able to distinguish them by ear from each other and from the sounds of his mother tongue. Inability to discriminate by ear between one sound of the foreign language and another will often lead to wholesale confusion of words. The difficulty of understanding the spoken language is in consequence greatly increased. Thus if, as sometimes happens, an Indian cannot hear properly the difference between *have* and *how* or between *form* and *farm*, he will necessarily find it difficult to understand sentences containing these words. Again English people who cannot hear the difference between the Urdu sounds *t*, *th*, *ṭ*, *ṭh*, are bound to experience special difficulty in understanding a sentence containing such a word as *sāth* (which they may misunderstand as *sāt* or as *sāth*). If the stu-

dent cannot discriminate by ear between sounds of the foreign language and those of his mother tongue, he will substitute his own sounds for those of the foreign language when he speaks, and his words, if intelligible at all, will be hopelessly mispronounced. It is by no means difficult to cultivate the power of discriminating by ear between sounds and remembering the acoustic effect of foreign sounds. Systematic listening practice is what is required.

There is only one effective exercise for this purpose, viz., the dictation by the teacher of meaningless words to be written down phonetically by the pupil. These words should contain both sounds of the foreign language and sounds of the mother tongue, and the pupil should write the words down by means of a system which provides a distinct symbol for each sound dictated, i.e., a phonetic system. The teacher will see from what has been written whether the pupil has heard rightly or wrongly. If he has heard wrongly, the teacher should immediately pronounce the wrong sound and the right one in alternation a number of times, in order to impress the difference of sound on the pupil's mind. These ear-training exercises should precede any attempts on the pupil's part to produce the sounds himself.

The student should be on his guard against the pernicious lists of supposed correspondences between the foreign sounds and sounds of the mother tongue, which figure in so many grammars and other text-books. If an English learner of an Indian language sees in his text-book such a statement as 'The *o* of this language is pronounced as the English *o* in *go*,' he should immediately cross it out, and say to himself: 'The author of this book has evidently not been trained to hear sounds properly.'

The above statement about *o* is an absurd one, whatever the foreign language may be, and as long as the student puts any faith in it, the acquisition of a good pronunciation is an impossibility for him. The word *go* is pronounced in at least six easily distinguishable ways by different educated English people, so different readers interpret the statement in different ways; moreover it is in the highest degree improbable that the *o*-sound of the foreign language is the same as any one of the English varieties.

To grapple successfully with the pro-

nunciation of a foreign language, the student must begin by saying to himself: 'I know that the great majority of the sounds of this language will be different from anything occurring in my pronunciation of my native language; if any of the foreign sounds appear to me to resemble my own sounds, it is because my ear is at fault; I must do systematic listening practice, until I can hear the differences.' If the student is learning a 'tone'-language, he must cultivate an ability to distinguish by ear minute shades of voice-pitch. He can do this by getting his teacher to give him systematic 'tone-dictations.'

It is worthy of note that ear-training cannot be properly done without the use of phonetic transcription. Unless the student is able to write the sounds (and tones) in an unambiguous manner, his teacher will never know whether he has heard rightly or wrongly.

2. *The student must learn to form with his organs of speech each sound of the foreign language.* Haphazard attempts at imitation will not as a rule enable him to do this properly. To ensure success, he should do appropriate exercises or 'mouth-gymnastics' based on the organic formation of the sounds. If the teacher of the foreign language is phonetically trained, he will prescribe suitable exercises. For instance, if an English pupil is to learn to make the French sound of *u* (as in *lune*), the phonetically trained teacher will say: 'Put your lips into a rounded position like this [showing him the position]; now, without moving them, try to say your English sound of *ee*.' The pupil should look at his lips in a little hand-mirror, so as to make sure that he gets them exactly into the position shown by the teacher. If the pupil is to learn to make Urdu *ẓ*, the teacher will explain that the tongue-tip has to be curled backwards so as to touch a certain point of the palate, and he will make the pupil try different places until the right one is reached. If an Indian wants to learn to make the English vowel in *form*, *short*, etc., the teacher will tell him to put his lips into a certain "rounded" position.

If the teacher of the foreign language is not phonetically trained, the student must devise his own means of getting his organs of speech to perform the necessary actions. He will not be able to do this unless he has an acquaintance with the

principles of general phonetics; he must have been through a systematic course of ear-training, and he must have acquired a good general control over the movements of his organs of speech.

3. *The student must know what is the appropriate order in which to place the sounds, in order to make intelligible words and sentences.* Ability to pronounce foreign sounds with accuracy is not of much value unless the language learner uses the appropriate ones in the words he wants to say. In other words, he must use the right sound in the right place in connected speech. Thus if an Indian wants to learn to say the English word *rough*, he has to know that the appropriate sequence of sounds is (1) *r*, (2) the same vowel as in *up*, *much*, etc., (3) *f*. If an English person wants to say the Urdu word for "fort," he has to know that the proper sequence is (1) *g*, (2) the English vowel of *much* (approximately), (3) *r*, (4) *h*. A substitution of any other Urdu sounds would either make the word meaningless or turn it into another word.

How is the student to remember what the appropriate sequence of sounds is, and what the appropriate pitch is? The answer is that these things must be memorized. This task is much facilitated by calling in the visual memory to aid the auditive memory. The best way of doing this is to have a system of alphabetic writing in which a separate letter is assigned to each speech-sound of the language (and, in the case of a 'tone'-language, a special sign to each tone). When words and sentences are so written, the student cannot possibly be in any doubt as to which of the sounds of the language are the appropriate ones to use, and as to the order which they should be placed.

This kind of writing is said to be phonetic. The ordinary orthographies of such languages as are written alphabetically are mostly not phonetic. Ordinary English spelling is far from being phonetic. The spelling *rough* does not tell the student what sounds to use, nor do the spellings *what*, *all*, *many* (compare *that*, *shall*, *man*).

Again, ordinary spelling is often misleading to the person who wants to learn to talk the colloquial language; it often records a literary or archaic form of speech which differs considerably from

that used in everyday talk. An Englishman writes *bread and butter*, but he says *bredn butter*; he writes *miserable*, but says something like *mizrbhl*. A Frenchman writes *ce qu'il me faut*, but pronounces the expression colloquially *skimfo*. An Indian generally uses in colloquial talk a form of speech differing considerably from that which he would write.

The following will be found a useful maxim for students of spoken languages: Never learn the conventional writing of a language until you can talk the colloquial with some fluency. If you start by learning the conventional writing it will probably spoil your pronunciation for good. If you learn to speak first, you will have no difficulty whatever in learning the conventional writing subsequently. If you cannot memorize the sound-order without the aid of writing, use a phonetic transcription; and if phonetic texts are not to be had, make them yourself.

The plan of using a phonetic transcription quite independently of ordinary spelling has been adopted by numerous teachers, and with conspicuous success, for many years past in connexion with the teaching of French and other European languages. A beginning is now being made in this direction in connexion with languages of Asia and Africa.* It has been shown by innumerable experiments that the use of a phonetic transcription does not add to the difficulty of learning conventional spelling. Some teachers maintain that pupils who start with phonetic transcription make better spellers in the end than those who have only worked with conventional spelling.† They certainly make vastly better pronouncers.

4. *The student must learn the proper usage in the matter of the 'sound-attributes,' viz., length, stress and intonation.* In other words he must learn to pronounce each sound in every sentence with the appropriate length, and each syllable with the appropriate stress (force-accent); also he must learn the intonation of those languages which are not strict 'tone'-languages. When the student knows what

* See, for instance, the phonetic readers of Cantonese, Panjabi and Sechuana published by the University of London Press, and Gairdner's *Egyptian Colloquial Arabic* published by Hefter (Cambridge).

† See, for instance, Partington's *Transition from Phonetic to Ordinary Spelling* (published by the International Phonetic Association).

to do in the matter of the sound-attributes, it is not as a rule difficult for him to carry out the instructions. His chief difficulty is rather to remember what to do, to remember when to put the lengths and stresses, and when to use the different kinds of intonation.

Two ways of learning these things are possible. In some languages the sound-attributes are used in accordance with definite rules; such rules can generally be easily learnt and applied. In other languages there are no such rules; in such cases the necessary instructions must be given by means of marks in the phonetic transcriptions.

5. *The student must acquire ability to 'catenize' the sounds of the language.* In other words he must be able to join each sound on to the next in the sentence, and to say off the sequences of foreign sounds rapidly and without stumbling. In ordinary talking sentences are generally said at a rate of not less than five syllables per second. This is then the rate to be aimed at.

Ability to catenize properly is attained by systematic repetition practice on the part of the student. Any groups of sounds which he finds difficult must be repeated over and over again until the necessary speed is attained. Thus it sometimes happens that an Indian can pronounce *v* and *w* by themselves, but cannot keep them distinct when they occur close to each other in connected speech, as for instance in the word *equivalent* (phonetically *ikwivələnt*). To master the pronunciation of this word, he must begin by practising it very slowly, if necessary stopping between the sounds. Then he must gradually work it up to the proper speed.

It is important to note that the continued repetition of words or phrases will not teach the student how to make the sounds in them. The function of repetition exercises is to enable him to use readily the sounds he knows. Repetition exercises are worse than useless if the student has not learnt how to make the individual sounds.

Having now explained shortly how pronunciation should be learnt, it may be well in conclusion to say a word on the question where the necessary training in pronunciation should be done, and, in particular, whether the student who is going to a foreign country should study

pronunciation at home or whether he should defer such study till he arrives in the foreign country.

The answer to this question is: He must learn the pronunciation wherever he can find a phonetically trained teacher capable of giving him the instruction he wants.

The ideal teacher is a person of the same nationality as the learner, who has a practically perfect pronunciation of the language to be learned, who knows phonetics and is familiar with the modern methods of teaching spoken languages. Failing him, a phonetically trained native teacher is the best. With such teachers it is immaterial whether the instruction is given at home or in the foreign country, provided always that the instruction in the spoken language precedes instruction in the written language. If it is not possible to find any phonetically trained teacher who knows the language in question, the student will have to make his own phonetic analysis of the language by observing the speech of a native teacher. This will in most cases have to be done in the foreign country. But in order to be able to analyse the pronunciation properly, it is essential that the student should have a preliminary training in general phonetics.

I hope the foregoing remarks have made it clear that phonetics is not an abstract science of purely academic interest. On the contrary, the object of phonetics is strictly a practical one, viz., to help language learners to attain the best possible pronunciation in the shortest possible time.

The length of time that should be devoted to pronunciation will of course depend upon circumstances, and particularly upon the learner's object in studying pronunciation, and his natural aptitude for work of this kind.

His object may be simply to learn to pronounce properly a language, such as English or Urdu or Arabic, of which a complete or partial phonetic analysis has already been made. In such a case, if he can find a phonetically trained teacher, his task will be relatively an easy one. He will not have to learn much phonetic theory; he will simply have to carry out the exercises prescribed by the teacher. If he has natural aptitude, he should be able to acquire a thorough mastery of the

speech-sounds of the language in from ten to twenty lessons of one hour each. If he has only moderate aptitude, he may require thirty lessons or more.

On the other hand, his object may be to learn a language which has not been phonetically analysed, or to fit himself for writing down languages hitherto unwritten. In this case his task is necessarily more difficult. He will require to take a course of general preparation before he sets to work on the particular language in which he is interested. This course of preparation will probably entail twenty lessons or so, if he has natural aptitude for the work. A further ten to twenty hours' work should then be sufficient to get a mastery over the sounds of the particular language, unless it be one of special difficulty. Those who have no special linguistic gifts will require a proportionately longer course.*

* It must always be borne in mind that natural aptitude is a very variable factor. Thus in one case I was able in one lesson to teach a student to make all the Urdu dental and retroflex ('cerebral') consonants correctly, including the very difficult sound *r*, and including both aspirated and unaspirated forms of the plosive sounds. On the other hand, it once took me a whole hour to teach a student to make a properly 'voiced' *b*, a sound which many students can learn in a few minutes, if they are shown what to do. Again, I have fairly frequently come across

That it is in no way disproportionate to devote to pronunciation the amount of time above suggested may be judged from the fact, rightly insisted upon by Cummings in his *How to Learn a Language*,[†] that no learner is likely to attain any sort of fluency in the use of a foreign language without at least 750 hours' work. (Cummings regards forty minutes a day for six months as a suitable amount of time to devote to pronunciation exercises.)

It goes without saying that the student who is unable to attend a complete course of phonetics may nevertheless effect a considerable improvement in his pronunciation of foreign languages by going through a shorter course, or even by taking only a few lessons.

Further information as to the use of phonetics in practical language study will be found in Sweet's *Practical Study of Languages* (Dent) Chaps. II-VII, and in Jespersen's *How to Teach a Foreign Language* (Allen) Chap. X.

students who had to practise daily for many months in order to learn to make a properly rolled *r*. The phonetically trained teacher cannot turn an inapt pupil into an apt one, but he can show every pupil how to practise so as to master the pronunciation difficulties in the shortest possible time.

† New York, 1916.

REVIEWS AND NOTICES OF BOOKS

ENGLISH.

CREATIVE PSYCHICS by Fred Henkel. Los Angeles, California, U. S. A. 1917.

This little book is one more proof of the stirrings of spirituality among the most up-to-date products of Western civilisation, of which many signs are visible to-day. Religion was so long a cult of fear and superstition. We are of an age which wants to get free by all means. We have set our hearts on truth. All higher creativeness is occult and all demonstrate the fact of a separate psychic plane within the individual. Mind-building through development of mind power, mental healing, personal magnetism, are only a few of the most prominent features of mystical creative activity. The evolution of the human mind cannot stop either on a subnormal nor on an intellectual plane. High art will likewise pass with the advance of psychic development to mystical art expression. It ought to be the leading and regenerating spirit of the times. It ought not only to

mirror the times but ought to lead it to a higher plane of culture and civilisation. Every age ought to produce a higher vision of the Unseen. Metapsychics, like higher mathematics, makes use of certain unknown quantities in order to understand and interpret the Unknown and Unseen. "The excessive accumulation of energy produced in our age must be directed aright through higher enlightenment on spiritual planes." Ours is an age of creative activity and not of ascetic ecstasy and spiritism, for which mystics have a proneness. Christ revealed the Creative Force as Love. The emancipating principle of the East is created out of reaction against fear of nature, in the West out of reaction against the fear of man. The mystic of to-day is the artist with a positive philosophy of life engendered by a deep insight into life and nature, an insight of psychic nature, which by necessity demands a critical enlightening of the intellect as well. It is not to be denied that intellect has played an important role in man's development. The mystic accepts the entire endowment

of the intellect, and starting from this base projects the tentacles of psyche, giving free rein to an intrepid inquisitiveness. He recognises in the awe-inspiring an invitation to explore. It is only in co-partnership with and under the guidance of psychic insight that the intellect becomes efficient. Rousseau, Maurice Maeterlinck, Tolstoy, Oliver Lodge, Ralph Waldo Emerson, Walt Whitman, Thomas Edison are conspicuous exponents of mystical insight. Oracles, clairvoyance, clair-audience, clair-sentience, telepathy and many other psychic phenomena all fall under the realms of mysticism, and though invaded by charlatanism, this need not deter anyone from developing his distinct psychic power. God, the World-Soul, is Unity and Harmony. We stand at the threshold of that "far-off divine event" when at length "the East and West shall meet."

These are some of the teachings of this suggestive booklet, which is well worth perusal, and is sure to strike a responsive chord in every Indian soul.

Q.

BENGALI.

TORA : (Bouquet) : by *Jatindra Mohan Sinha, Mukherjee, Bose and Co., Cornwallis Buildings, Calcutta. Price annas eight, 1323.*

In this little book the author has put together some of his lighter pieces. They are very interesting, and instructive too. The ridiculousness of some of the aspects of modern kindergarten teaching in Bengali schools has been well exposed; so also the weak side of the Bengali character both in orthodox and educated society. There are dissertations on the indigenous theatrical performances known as *Jatra* and on politics in relation to the masses which are well worth perusal. The book is well printed and bound, and may well form our companion where we have an idle half hour to spend, and don't know how to spend it.

ANUPAMA : (Social Story) : by *Jatindra Mohan Sinha Kaviranjana, Gurudas Chatterjee and Sons, 201, Cornwallis Street, Calcutta. Price Rs. 2. 1325.*

Babu Jatindra Mohan Sinha needs no introduction to the public. His is no 'prentice hand, and his well-known novel, the *Dhrubatarā*, is already in its fifth edition. His sketches of Orissa first established his fame as a powerful observer and delineator of society with a command of language which makes his pictures live in the memory. *Anupama* is a novel in which some of the burning social problems of the day, e.g., the elevation of the depressed classes, the improvement of rural sanitation, the remarriage of widows, &c., have been discussed. The author is conservative in his attitude, but he is not against the education of the artisans in their ancestral callings and is distinctly in favour of rural improvement and he tries to support his position by familiar arguments which he however presents with a clearness which reveals his power of vigorous thinking. He does not commit the common mistake of ignoring what is to be said on the other side, though naturally he is strongest in presenting his own side of the case. But it would be wrong to suppose that the novel before us is a social dissertation in disguise. There are well-drawn characters, and a mild touch of humour pervades his description of some of them, e.g., the Vedic Hindu, whose repertory of arguments consists in mere similarity of names. None can excel our author

in ease and gracefulness of diction, and even his most commonplace passages are endowed with a charm of style which no one can withstand. Those who love to retain all that is best and noblest in Hindu society cannot do better than go to the author for inspiration. The book is nicely printed and beautifully bound.

G.

HINDI.

JAMASEDJI NASARVANJI TATA KA JIVANCHARITRA, by *Pandit Waman Dwivedi Gajjar and published by the Hindi Pustak Agency, 126, Harrison Road, Calcutta. Crown 8vo. pp. 55. Price—rs. 4.*

This is a life of the founder of the Tata Company. It shows how from his small beginnings the hero of the life rose to a very great position in industry and trade, though his father had left him nothing to start with. The book is certainly seasonable. Its get-up is excellent and it deserves encouragement.

SAMRAT ARJUN, translated by *Pandita from the Bengali of Babu Bankimchandra Lahiri, B.L. and published by Messrs. Haridas & Co., 201 Harrison Road, Calcutta. Crown 8vo. pp. 504. Price—Rs. 2-8-0.*

This again is a life of the great Musalman Emperor and a very well written life indeed. The method followed is an excellent one for writing lives. The author has made use of lots of books on the subject and his treatment is not merely historical—rather he has, after Macaulay, made use of his imagination and given a graphic colour to what he has written. His descriptions are very nice and the book reads something like a novel. The great hero of the book has been described in all his aspects. In the book we find besides a very valuable reproduction of the contemporary life. It has distinct superiority over all other books on the subject, some of them published long ago. We remember of a book published by the Hindi Bangabasi Office on the same subject and a comparison of the two brings to light the distinct superiority of the book under review in almost all respects. A large number of blocks and pictures etc., adorn the book. We would put this book on a high pedestal of the Hindi literature and recommend to other writers of lives the method followed in it.

STRIJAN KA PARADHINTA, by *Pandit Shivanarayan Dwivedi, published by Messrs. Haridas and Co., 201, Harrison Road, Calcutta. Crown 8vo. pp. 296. Price—Re. 1-4.*

This is a translation of John Stuart Mill's book on the same subject. The language of the translation is excellent and the author has made the terse original interesting. We commend very much the way in which the author has rendered the original. There are a few notes attached to it here and there. The translation of such books from the English are very necessary for the development of the Hindi literature and the author deserves encouragement. The preface also would make a very interesting reading and there are besides notes thereto with reference to various English and Sanskrit books on the subject.

RAJA RAMMOHAN ROY, by *Pandit Shivanarayan Dwivedi, published by Messrs. Haridas and Co., 201, Harrison Road, Calcutta. Crown 8vo. pp. 202. Price—rs. 12.*

The great founder of the Brahmo Samaj has been very graphically described by the same author in this

book. I find that the publishers follow a distinct method in their lives and this is really an improvement upon the way in which lives were written formerly in Hindi. The author has made use of the best books on the subject in Bengali, English and even Gujrati. The fight of the hero through every stage and against very incongruous elements for the improvement of the country and social development in it has been nicely described, and the author of the book has given due praise to the hero for the same. A tri-coloured block of the author adorns the frontispiece. Nobody can deny the very great utility of the book.

MAHATMA SHREE SWAMI NITYANANDJI KA JIVANCHARITRA, published by Saith Ranchhoddas Bhawan, Member Arya-pratinidhi Sabha, Bombay. Demy 8vo. pp. 15r.

This is a life of Swami Nityanandji who passed his life in public good, roaming about the country and making speeches. The life is exhaustive and it is shown in it how the Swami was given ovations everywhere he went. His speeches range over social and religious topics; substances of most of them are given and the way in which he was held in reverence by men of various grades is also shown from the letters and other publications about him.

PATNIRATA VIPULA by Mr. Prabhatchandra Mukhopadhyay, M.A., LL.B. Vakil, High Court, Badaun. Crown 8vo. pp. 194. Price—as. 12.

The author of this publication is a Bengalee gentleman. He has made every attempt to eliminate other than pure Sanskrit and Hindi words from the book. Where these words have been stiff, he has given their translations in brackets. The story of the novel, though not very interesting, is certainly instructive. Though describing morality of a very high standard it has some tinge of ancient times and has not much of modernity in it. In an attempt towards the latter, there has been some incongruous blendings. How a faithful and chaste wife can do anything and can bring to life even her dead husband is depicted in the book. The book deserves considerable encouragement at least as proceeding from a Bengalee author. Some of the descriptions are really good and very instructive indeed.

MAHATMA SHAIKH SADI by Shree Prainchand and published by the Hindi-Pustak-Agency, 126, Harrison Road, Calcutta. Crown 8vo. pp. 88. Price—as. 6.

In this book the life of the great Persian poet has been very graphically dealt with. Almost all his best stories have been reproduced, the details of his life have been systematically reproduced and the attempt in the direction have involved some researches. His best lines have also been quoted. This is certainly an excellent critique on the poet's life and we give the publication a very hearty reception.

BHAGINI-BHUSHAN by Mr. Gopalnarayan Sen Sinha, B.A., and published by the Ganga-Pustakmala Office, 36, La Touche Road, Lucknow. Crown 8vo. pp. 24. Price—as. 2.

The book contains very small and simple stories meant for little girls. The stories depict domestic lives and are very instructive, their very simplicity will teach much. They are also interesting and, though short, read better than novels. We think

that the book is very useful and any praise given to it would not be much.

BRAHMA YOGA-VIDYA by Babu Brajmohanlal, B.A., and published by Messrs. Haridas and Co., 201, Harrison Road, Calcutta. Crown 8vo. pp. 88. Price—as. 6.

In this publication the author has dealt in brief with almost all the aspects of Brahma Yoga,—theoretical and practical. He has shown how the ancient people of India could work marvels with the Brahma Yoga and his description has the tinge of reality in it. There is much truth in the statement that the science of Yoga was a very important one in this country in ancient times and it actually worked wonders and that its discontinuance is to be lamented. This book contains several illustrations.

SEVAMARG by Pandita Shreekrishna Datta Palival and published by the Manager, Sahitya-Ratna-Karyalaya, Chouk, Agra. Crown 8vo. pp. 174. Price—as. 12.

This is a translation of a very well-known and well received book in Gujrati on the same subject. Very practical and faithful hints as to the way in which volunteers and students who are working for the progress of the country should proceed have been given in the book.

It is a product of considerable experience and the very great utility of the book cannot be gainsaid. All the important matters bearing on the point have been given in brief and whatever a young man bent upon doing some good to his country might want in the shape of instructions from his elders has been given in a very handy form. The book must have a very wide reception as it had in the Gujrati original.

SUKH TATHA SAPHALTA by Mr. Triloknath Bhargava, B.A., and published by the Ganga-Pustakmala office, 36, La Touche Road, Lucknow. Foolscap 16mo. pp. 37. Price—as. 3.

This is a translation of James Allen's "Foundation Stone to Happiness and Success". The rendering is certainly very nice and the style is chaste and pure. The book will be very useful and the way in which the author has done the translation will make it still more useful.

KHANJAHAN by Pandit Roopnarayan Panday and published by the Ganga-Pustakmala office, 36, La Touche Road, Lucknow. Foolscap 16mo. pp. 208. Price—as. 14.

This is a drama which reproduces life in the days of Shah Jahan very graphically indeed. Some of its characters are really unique. The description of Sophia deserves special attention. It has some tinge of ancient Hindu characteristics of females with some accretions of Musalmanism. The translation of the book is from a Bengali original by Sree Kshirod Prosad Vidyavinod. The translator is a very well known author in Hindi. His preface in the beginning has made a new move in the Hindi publications on the drama after the way in which English dramas are introduced and it is certainly very well written. The drama itself is highly interesting. Khan Jahan has been depicted as a very bold and great Pathan. There are various characters in the book and there is considerable grandeur around them.

M. S.

GUJARATI.

GOPAL KRISHNA GOKHALE NAN VYAKHYANO (गोपाळ कृष्ण गोखलेना व्याख्यानो) Vol. I, translated by

Mahadev Haribhai Desai, and published by the All India Home Rule League, Hornby Road, Fort, Bombay. Cloth bound, pp. 82. Price—As. 10. (1918).

This is a translation of the speeches made by the late Mr. Gokhale on Dadabhai Naoroji, Ranade, Mehta, W. C. Bonerji, S. K. Ghosh, Sister Nivedita, Hume, Sir W. Wedderburn, and Lord Northbrooke and Home Charges, in different parts of India and England. It is embellished by fine portraits of some of these celebrities. The best part of the book is the short but most valuable introduction written by Mr. Gandhi, replete with his unbounded admiration for and devotion to Gokhale. It traces the history of their acquaintance which ripened into friendship, though Mr. Gandhi always maintained that he looked upon Gokhale as his master and guide, and sat at his feet as his pupil. The translation is very well done, and will surely supply a want long felt in the language.

KAVITA KALAP (कविता कलाप) by *Champshi Vithaldas Udeshi*, of 102-4 Lower Chitpur Road, Calcutta, printed at the Bombay Fine Arts Printing Works, Amratala Lane, Calcutta. Cloth bound, pp. 108. Price—As. 14. (1918).

Champshi Vithaldas Udeshi is long since known in this part of the country, though he resides in Calcutta, by the verse contributions he seems to have made a point of sending to several magazines, notably to the *Jnan Sudha*, the organ of the Ahmedabad Prarthana Samaj. Hardly a single issue of it is published without some verses or other, good, bad, or indifferent, from Mr. Champshi. It must be said that his work is not of a high order, and in the volume under review, several liberties taken with the mechanical part of his work—i. e., rules of prosody—would be found. The dominating note in his verses is Devotion to God (प्रभुभक्ति), and in a subsidiary way, Patriotism. What we like most in the collection, rather most unremarkable, are the few lines on p. 8 of his preface, where he sets out the function of poetry.

INDU KALA (इन्दु कला) translated by the late *Nalinkant Narsinhrao Divatia*, printed at the Union Printing Press, Ahmedabad. Cloth bound, pp. 168. Price—As. 10. (1918).

Professor Bain's *Stories* are two well known to need any mention. They deserve to be translated into each and every Indian vernacular. The present translator (now deceased) had already tried his hand at writing Gujarati prose before he launched into the scheme of translating this story, which by its English title, "A Digit of the Moon," has become such a favorite of all English-knowing readers. Nalinkant certainly did well in thinking of introducing Gujarati readers to this fine story, and he has

succeeded in his task, as we find that his work does not suffer in comparison with that of others who too had translated certain other of Prof. Bain's *Stories*, and who were equipped with far better educational qualifications than he was, who died young and without University education.

RAMAKRISHNA KATHAMRIT (रामकृष्ण कथामृत)
PART I, by *Narmadashankar Bhatashankar Pandya*, published by the Society for the Encouragement of Cheap Literature, and printed at the Diamond Jubilee Printing Press, Ahmedabad. Cloth bound, pp. 387. Price—Rs. 1-2-0 (1918).

Shrijat Mahendranath Gupta, one of the most devoted followers of Ramakrishna Paramhansa, has written so much about the saint and his life as almost to amount to a literature in itself. This *Kathamrit* narrates various episodes and incidents in the saint's life, together with the sentiments and opinions expressed by him. They remind one of the precision, assiduity and loyalty of Boswell. The translation is so happily done that it preserves all the spirit of the original, with its unflagging interest. The very simplicity and directness of the narrative are so well brought out, both by the author and the translator, that even one who is moderately educated can follow the trend of it.

ADWAITA SIDDHI NUN GURJAR BHASHAMAN VIVARANA (अद्वैत सिद्धि नुनर् गुर्जर भाषामां विवरण)

SECTION I: CHAPTERS I AND II: by *Ratilal Chhotatal Desai*, printed at the Indian Printing Works, Bhavnagar. Paper cover. Pp. 18. Unprinted (1918).

Pandit Madhusudan Saraswati has written in Sanskrit this great work on Vedant, and till now it is considered, in spite of various subsequent works, unsurpassed, in the way in which it has treated of this difficult branch of Indian metaphysics. The very laudable effort of the present writer is to take the Gujarati reader over the whole ground covered by the Sanskrit work in several instalments, the first of which he has published for private circulation. The whole subject is taboo to the mass in the street. Unless a good deal of spade work has been done, or as the writer puts it, one has placed oneself under a Guru, it is not possible to understand or follow such recondite subjects, so that it is only those who have made some progress in the path of Vedantic studies who can appreciate the विवरण; to others it would

appear to be Sanskrit words transposed into Gujarati. Added to that drawback, we find that in some places, the specification could have been made more clear. However as we said, those who belong to the inner circle of Vedantins would find that they have got a work which they can profitably read.

K. M. J.

GLEANINGS

"Modern Civilisation."

The discovery of the West Indies, the exploration of Africa, the navigation of the Pacific Ocean, opened up vast territories to European avidity. The white kingdoms joined issue over the extermination of the

red, yellow and black races, and for the space of four centuries gave themselves up madly to the pillaging of three great divisions of the world. This is what is styled modern civilisation.—*The White Stone*, by M. Anatole France, p. 152.

"The Two Great Civilisations."

"The Two Great Civilisations, the yellow and the white, continued ignorant of each other until the day when the Portuguese, having doubled the Cape of Good Hope, settled down to trade at Macao. Merchants and Christian missionaries established themselves in China, and indulged in every kind of violence and rapine. The Chinese tolerated them, in the manner of men accustomed to works of patience, and marvellously capable of endurance; nevertheless, they could on occasion take life with all the refinements of cruelty. For nearly three whole centuries the Jesuits were, in the Middle Kingdom, a source of endless disturbances. In our own times, the Christian acquired the habit of sending jointly or separately into that vast Empire, whenever order was disturbed, soldiers who restored it by means of theft, rape, pillage, murder, and incendiarism, and of proceeding at short intervals with the pacific penetration of the country with rifles and guns. The poorly armed Chinese either defend themselves badly or not at all, and so they are massacred with delightful facility. They are polite and ceremonious, but are reproached with cherishing feeble sentiments of affections for Europeans. The grievances we have against them are greatly of the order of those which Mr. Du Chaillu cherished towards his gorilla. Mr. Du Chaillu, while in a forest, brought down with his rifle the mother of a gorilla. In its death, the brute was still pressing its young to its bosom. He tore it from this embrace, and dragged it with him in a cage across Africa, for the purpose of selling it in Europe. Now, the young animal gave him just cause for complaint. It was unsociable, and actually starved itself to death. "I was powerless," says Mr. Du Chaillu, "to correct its evil nature." We complain of the Chinese with as great a show of reason as Mr. Du Chaillu of his gorilla.

"In 1901, order having been disturbed at Peking, the troops of the five Great Powers, under the command of a German Field Marshal, restored it by the customary means. Having in this fashion covered themselves with military glory, the five Powers signed one of the innumerable treaties by which they guarantee the integrity of the very China whose provinces they divide among themselves.

"Russia's share was Manchuria, and she closed Corea to Japanese trade. Japan, which in 1894 had beaten the Chinese on land and on sea, and had taken a part, in the pacifying action of the Powers, saw with concentrated fury the advance of the voracious and slow-footed she-bear. And, while the huge brute indolently stretched out its muzzle towards the Japanese beehive, the yellow bees, arming their wings and stings together, riddled it with burning punctures.

"It is a colonial war," was the expression used by a high-placed Russian official to my friend Georges Bourdon.* Now, the fundamental principle of every colonial war is that the European should be more powerful than the peoples whom he is fighting; this is as clear as noonday. It is understood that in these kinds of wars the European is to attack with artillery, while the Asiatic or African is of course to defend himself with arrows, clubs, assegais and tomahawks. It is tolerated that he

should procure a few antiquated flint-locks and cartridge-pouches; this aids in rendering colonisation more glorious. But in no case is it permissible that he should be armed and instructed in European fashion. His fleet must consist of junks, canoes and 'dug outs.' Should he perchance purchase ships from European ship-owners, such ships shall naturally be unfit for use. The Chinese who fill their arsenals with porcelain shells conform to the rules of colonial warfare.

"The Japanese have departed from these rules. They wage war in accordance with the principles taught in France by General Bonnal. They greatly outweighed their adversaries in knowledge and intelligence. While fighting better than Europeans, they show no respect for consecrated usages, and act to a certain degree in a fashion contrary to the law of nations.

"'Tis in vain that serious individuals like Monsieur Edmond Thery† demonstrated to them that they were bound to be beaten, in the superior interest of the European market and in conformity with the most firmly established economic laws. Vainly did the 'proconsul of Indo-China, Monsieur Doumer himself, call upon them to suffer, and at short notice, decisive defeats on sea and on land. 'What a financial sadness would bow down our hearts,' exclaimed this great man, 'were Bezobrazoff and Alexieff not to extract another million out of the Korean forests. They are kings. Like them, I was a king: our cause is a common one. Oh ye Japanese! Imitate in their gentleness the copper-coloured folk over whom I reigned so gloriously under Meline.' In vain Dr. Charles Richet,‡ skeleton in hand, represent to them that being prognathous and not having the muscles of their calves sufficiently developed, they were under the obligation of seeking flight in the trees when face to face with the Russians, who are brachycephalous and as such eminently civilising, as was demonstrated when they drowned five thousand Chinese in the Amur. 'Bear in mind that you are links between monkey and man,' obligingly said to them my Lord Professor Richet, 'as a consequence of which, if you should defeat the Russians or Finno-Letto-Ugro-Slavs, it would be exactly as if monkeys were to beat you. Is it not plain to you?' They heeded him not.

"At the present moment, the Russians are paying the penalty, in the waters of Japan and in the gorges of Manchuria, not only of their grasping and brutal policy in the East, but of the colonial policy of all Europe. They are now expiating, not merely their own crimes, but those of the whole of military and commercial Christianity. When saying this, I do not mean to say that there is a justice in the world. But we witness a strange whirligig of things, and brute force, up to now the sole judge of human actions, indulges occasionally in unexpected pranks. Its sudden starts aside destroy an equilibrium thought to be stable. And its pranks, which are ever the work of some hidden rule, bring about interesting results. The Japanese cross the Yalu and defeat the Russians in good form. Their sailors annihilate art-

† M. Edmond Thery, journalist, on the staff of *Le Figaro*. Has been entrusted by the French Government with several politico-economic missions; author of several works in this connection.

‡ Dr. Charles Richet, a noted physician, who has written plays, and is the author of several works on physiology and sociology.

* M. Georges Bourdon, journalist, on the staff of *Le Figaro*.

istically an European fleet. Immediately do we discern that a danger threatens us. If it indeed exists, who created it? It was not the Japanese who sought out the Russians. It was not the yellow-men who hunted up the whites. We there and then make the discovery of a Yellow Peril. For many long years have Asiatics been familiar with the White Peril. The looting of the Summer Palace, the massacres of Peking, the drownings of Blagovestchenko, the dismemberment of China, were these not enough to alarm the Chinese? As to the Japanese, could they feel secure under the guns of Port Arthur? We created the White Peril. The White Peril has engendered the Yellow Peril. We have here concatenations giving to the ancient Necessity which rules the world an appearance of divine Justice, and must perforce admire the astonishing behaviour of that blind queen of men and gods, when seeing Japan, formerly so cruel to the Chinese and Koreans, and the unpaid accessory to the crimes of Europeans in China, become the avenger of China, and the hope of the yellow race.

"It does not, however, appear at first sight that the Yellow Peril at which European economists are terrified is to be compared to the White Peril suspended over Asia. The Chinese do not send to Paris, Berlin, and St. Petersburg missionaries to teach Christians the Fung-Chui, and sow disorder in European affairs. A Chinese expeditionary force did not land in Quiberon Bay to demand of the Government of the Republic *extra-territoriality*, i.e., the right of trying by a tribunal of mandarins cases pending between Chinese and Europeans. Admiral Togo did not come and bombard Brest roads with a dozen battle-ships, for the purpose of improving Japanese trade in France. The flower of French nationalism, the elite of our Troublions, did not besiege in their mansions in Avenues Hoche and Marceau the Legations of China and of Japan, and Marshal Oyama did not, for the same reason, lead the combined armies of the Far East to the Boulevard de la Madeleine to demand the punishment of the foreigner-hating Troublions. He did not burn Versailles in the name of a higher civilisation. The armies of the Great Asiatic Powers did not carry away to Tokio and Peking the Louvre paintings and the silver service of the Elysee.

"No indeed! Monsieur Edmond Thery himself admits that the yellow men are not sufficiently civilised to imitate the whites so faithfully. Nor does he foresee that they will ever rise to so high a moral culture. How could it be possible for them to possess our virtues? They are not Christians. But men entitled to speak consider that the Yellow Peril is none the less to be dreaded for all that it is economic. Japan, and China organised by Japan, threaten us, in all the markets of Europe, with a competition frightful, monstrous, enormous, and deformed, the mere idea of which causes the hair of the economists to stand on end. That is why Japanese and Chinese must be exterminated. There can be no doubt about the matter. But war must also be declared against the United States to prevent it from selling iron and steel at a lower price than our manufacturers less well equipped in machinery.

"Let us for once admit the truth and for a moment cease flattering ourselves. Old Europe and new Europe—for that is America's true name—have inaugurated economic war. Each and every nation is waging an industrial struggle against the others. Everywhere does production arm itself furiously against production. We are displaying bad grace when we complain that we are witnessing fresh competing and disturbing products invade the market of the world thus thrown into confusion. Of what use are our lamentations? That might be right is our God. If Tokio is the weaker, it shall be in the wrong and it shall be made to feel it; if it is the stronger, right will be on its side, and we shall have no reproach to cast at it. Where is the nation in the world entitled to speak in the name of Justice?"—*The White Stone*, by M. Anatole France, pp. 157-65.

Japanese Caricature.

It has frequently been stated that one of the chief differences between Japanese drawing and that of the west is that the former is idealistic. Its lines are an outcome of Buddhist influence, being copied from the early religious pictures. It is said thus to lack the essential elements of caricature, and few Japanese artists have ever attempted this kind of drawing. One of the earliest to show any predilection for it was the Abbot Toba; and consequently the Japanese Mr. Punch is known as *Toba-e*. Toba, whose real name was Kakuyu, had for his father Minamoto Takakuni, the author or compiler of the *Konjyaku Monogatari*, a collection of legends. He in turn was a disciple of the priest Kakuyen, and in 1154 was made high priest, being head of the Tendai Sect of Buddhism with headquarters at the Enryakuji temple on Mount Hiei. Toba was as distinguished with his pencil and brush as he was in the priesthood, and indeed is now more famous for his art than his piety.

The style originated by Toba was so eccentric as to mark the beginning of caricature in Japanese art. Some of his art indeed startled the world of his time with its strange tendencies and designs. The most important works of Toba are to be seen in the Takayama temple at Toganowo near Kyoto. At present only four volumes of his drawings remain. The first two contain caricatures of monkeys, hares, foxes, frogs and so on, while the third volume is



Caricature of a Mochi-maker by Hokusai.

taken up with caricatures of dragons, tigers, oxen, horses, cocks *et cetera*. It is said the fourth volume is concerned with human beings. Needless to say these ancient drawings are now state treasures of the empire.

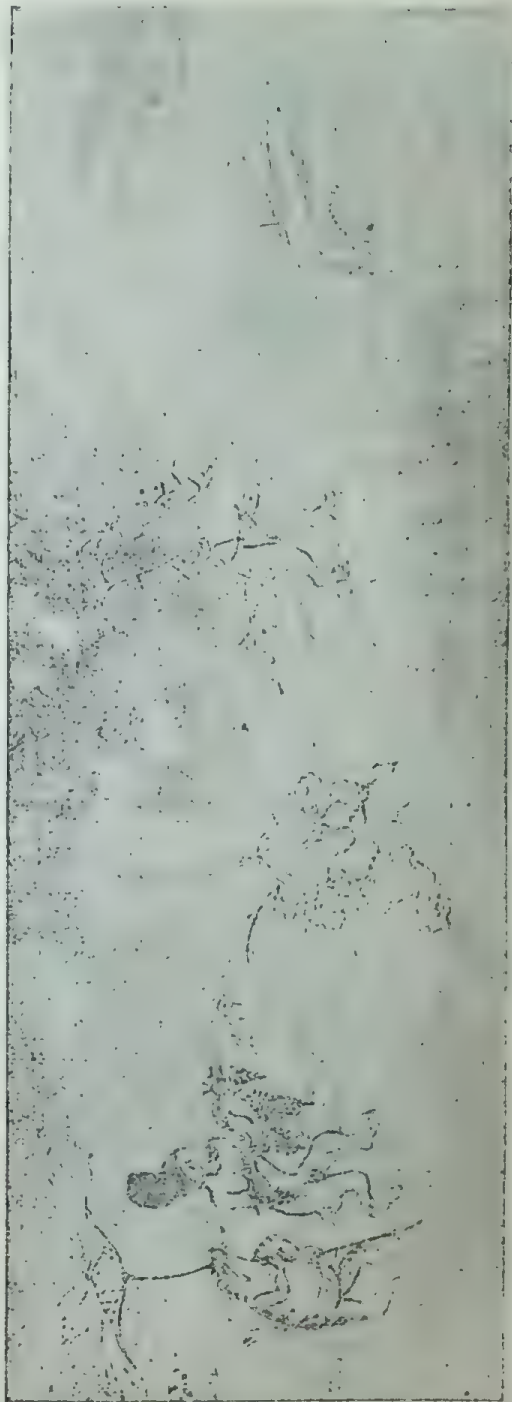
Some of the drawings of frogs wrestling and frogs fighting with hare are as amusing as they are interesting, revealing, as they do, a considerable degree of humour. A caricature of a hare preaching from a sacred book is well done, while the audience of hares listening to the sermon is very suggestive and funny.

In discussing this subject, Mr. Nakamura Fusetsu, one of the greatest of Japan's modern painters, says: "One of the most conspicuous defects of Japanese art is its imperfect representation of birds and beasts, as these are drawn more from imagination than from life. Toba, however, has the distinction of drawing his animals from life, and therefore his work is more perfect than that of most of his successors. He is indeed so realistic as to bring out well the sentiments and special characteristics of each animal, even their joys and sorrows, frolic and fun, being freely expressed by a line in the right way. Words fail to convey the merits of the art of Toba."

Toba's treatment of human beings was a little too real for modern taste, as he does not hesitate to caricature them in the most awkward moments under the most private misadventures. His work but proves that subjects not mentionable in good society to-day were freely subjects of joking in times of old. That such subjects appealed to the priestly painter as fit for treatment in a humorous way shows that he too was very human and not above appealing to the commonality of his time. Thus the caricaturist of ancient times had at hand a field of humour absolutely prohibited to-day. In one of Toba's drawings rice bags are depicted as being blown up in the air by a high wind; and when the Emperor was shown the picture he remarked that it was unnatural for such heavy objects to act in such a manner; but from the reply of the painter the Emperor took the hint that in the hands of dishonest officials the rice bags were not so heavy as his Majesty imagined. This genius for implied wit was very characteristic of Toba. It is said that after seeing the picture the Emperor had an investigation carried out and the officials who dealt in rice bags that were not full weight he had punished.

One of Toba's pupils, in an attempt to imitate his master, attempted to draw the picture of murder in which the hand of the assassin followed the sword into the victim's back; and when his master remonstrated with him he simply explained that he was adopting the principle of exaggeration used by Toba. Toba, however, contended that there must be a limit, and that no thrust, however powerful, could send the sword into a body beyond the hilt.

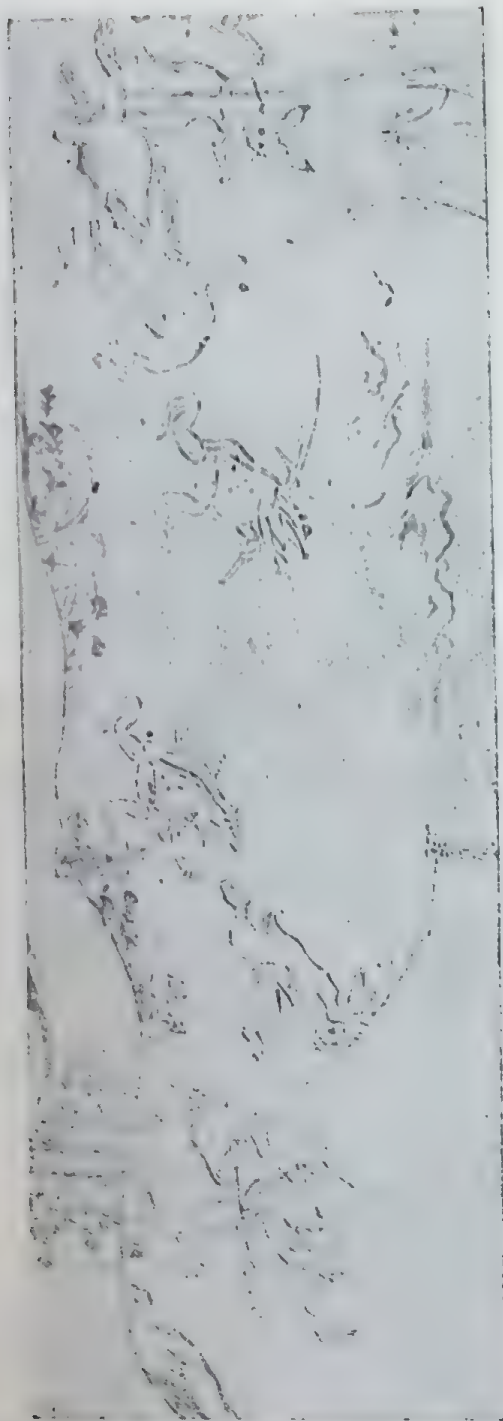
Toba's or caricatures are now a common feature of press and periodical literature in Japan. All are the disciples of the first master, Toba. After the death of Toba there appeared no one of conspicuous genius in his line until the Tokugawa era, when caricature came strongly into vogue again, yet none of those who attempted it won high fame. The drawings of Oka Shunboku and Utagawa Kuninobu attracted considerable attention, though they could not be regarded as worthy of any special distinction as caricatures. Indeed they were no more than attempts to popularize the *ukiyo-e* paintings. Hokusai and Gyosai did the best work in caricature during the period, the *Meeting at Shishi-ga-tani* being one of Hokusai's best efforts in this direction. The



A Caricature by Toba Sojo, the first Japanese Cartoonist.

drawing represents Narichika Fujiwara and other nobles assembled at Shishi-ga-tani to discuss how to overthrow the Heike clan, advertising it as a meeting to talk over class distinctions, all class distinctions for the time being discarded and all joining in merry-making. Hokusai, like his master Toba, did not

Caricature of Frog, Hares and Monkeys by Toba Sojo.



hesitate to utilize what would be now regarded as unavailable subjects for treatment, though it cannot be said they are without true humour.

Gyosai often takes for treatment such themes as ghosts and fairies, but he was too fond of the bottle

to be much in a mood for caricature. His own conduct naturally furnished him with most of the occasions used for humorous treatment. Some of his drawings of drunkards and other disabled members of the human race are witty and fantastic.

Among the modern caricaturists of Japan none is more distinguished than Kobayashi Kiyochika. He was a master of both native and foreign painting and the first to introduce the occidental style of caricature into Japanese art. Another artist of some distinction in this line is Kitazawa Rakuten, who draws for the famous Tokyo daily, the *Jiji Shimpō*. Okamoto Ippei of the *Asahi Shimbun* is another skilled artist in humour. Indeed the comic papers of Japan show that the number of would-be caricaturists is now legion, and some of them are crude beyond words, not to say extremely vulgar. One of the more successful of these amateurs is Shimidzu Taigakubo of the *Yorozu Chōhō*. The most noted comic sheet of Tokyo is Tokyo Puck, and there is an Osaka Puck also. The *Manga* and the *Kokkei* are also comic papers. At the beginning of the new Japan there was but one comic paper, the *Marumaru Chimbun*, and now there are a great many. The fact that most of the artists working for the comic papers are of the western school shows how occidental art lends itself more easily to caricature than does Japanese drawing.—*Japan Magazine*.

The Toy Trade of Japan.

No department of Japanese industry has made more progress since the outbreak of the European war than the toy trade. Four years ago the export of Japanese toys was limited to a few varieties, such as dolls, bamboo models and so on, the total export being quite insignificant. Now, however, a great change has taken place. Last year the total value of exports in toys from Japan amounted to as much as 8,400,000 yen, and the total for the present year is expected to reach over 10,000,000 yen. Thus the country of dolls and flowers, as Japan has been facetiously called, has suddenly been transformed into a country making play-things of almost every description used in foreign lands. Those who looked upon the tiny Japanese themselves as but dolls, are now surprised to find that the country is really the largest source of dolls for western markets.

As Labour and material for the making of toys are both plentiful and cheap in Japan, it might have been supposed that long ago Japan would have become the largest source of supply for the toy trade. But until the beginning of the present war, when the demand for toys increased owing to cutting off of supplies from Germany and Europe generally, the Japanese toy-makers never attempted to enter foreign markets. The toy-makers were very conservative and did not try to appeal to foreign markets. The present increase in export of toys is due wholly to the efforts put forth by the government authorities to find an opening for Japanese toys in foreign markets. The officials connected with the trade departments of the Government soon saw that in the toy business lay great possibilities for Japan; and they did their best to interest the toy-makers, and with what success we have just seen. It was the Government that supplied the samples which the toy-makers have so successfully imitated; and in addition many toys peculiar to Japan have found favour abroad.

It is in the markets of England and the United States that Japanese-made toys find their largest

sale; and the demand is scarcely less steady in the Orient. The toy market in these regions had been monopolized by the Germans before the war. Stimulated by the shortage after the cessation of supplies from Germany, the Japanese toy-makers have risen to the emergency with remarkable facility and efficiency, meeting in a short time the special demands of the western markets. In addition to the common toys made of wood, earthenware and cotton, the Japanese now make toys of rubber, metal and celluloid; and are especially clever at making mechanical toys, though the Japanese mechanical toy is not so durable as that made in the West.

Naturally with the immense increase in the making and export of toys in Japan, imports of toys have correspondingly decreased. The following table shows the progress of exports of toys during the last five years:

1913	...	...	Y 2,489,792
1914	...	...	2,591,715
1915	...	...	4,533,486
1916	...	...	7,640,020
1917	...	...	8,409,518

In 1897 the export of toys from Japan amounted in value to no more than 242,764 yen; and in 1907, it was only 789,819 yen; and now it is more than ten times what it was ten years ago. Exports of toys have thus grown thirtytwo-fold in twenty years.

The story of imports of toys is in reverse order. From a value of 108,813 yen in 1906 exports decreased to 42,091 yen in 1916, and the figures for the year 1917, though not yet available, are much less. It is safe to say that now Japan may regard herself as one of the leading toy countries of the world. And it is a trade that may be expected to continue. In various other lines Japan has also gained a leading place during the war; but whether this prosperity will continue when competition revives after the war, is another question. In toys, however, it is not likely that Japan will have any serious rivals. The toy trade has been created by the war for Japan; but it will not be destroyed by the cessation of the war. The reason, as already suggested, is that material and labour are much cheaper in Japan than can be possible in any western country.

Most of the wooden toys in Japan are manufactured by hand in the mountain regions of the country, where wood is plentiful at low cost. Individuals or families make them in their houses for the dealers. The chief centers for toys made in factories are Tokyo, Kyoto, Nagoya and Kanagawa. Of course the great increase in freight rates caused by shortage of tonnage has had a bad effect on the trade in cheap goods like toys; and for this reason the Japanese toy-makers have in some cases been unable to accept orders. But they are ready to

meet all demands where there is a willingness to pay for them. Exports of toys, though checked by freight conditions, continue still to increase, as the above returns tend to prove. It is probable that the export of Japanese toys to the United States this year will not be so extensive as last year, owing to the busy war conditions in that country. But considerable increase is expected in other directions, which will compensate for the falling off in exports to America; and after the war, when freight rates return to normal figures, the export of toys from Japan will vastly increase.

Some complaints have been received as to the comparative frailty of Japanese-made toys. Every attention has been paid to remedying this defect, and in future no such complaints may be justified. Toys are now being made in a more durable manner and of better materials; and great improvements have been made in designs and finishings. The value of exports in toys sent out by the various ports may be seen as follows:

Yokohama	...	...	Y 4,615,191
Kobe	...	...	2,699,172
Osaka	...	...	529,029
Nagasaki	...	...	2,343
Others	...	...	500,783
			8,409,518

Viewing the destination of exports of toys from Japan more in detail it may be said that the largest supplies have gone to the following countries: British India, Straits Settlements, China, Dutch East Indies, England, France, United States, Canada and the Argentine Republic. Australia, New Zealand and South Africa have also taken considerable quantities of Japanese toys; but the largest export has been sent to the United States, amounting in value to 2,432,061 yen last year; and England comes next, taking a total value of 1,318,924 yen in 1917. The value of exports to British India and the Straits Settlements is 934,971 yen and to Australia 893,328 yen.

It is remarkable how the tastes of countries differ as to the kinds of toys preferred. The Europeans like best to import such toys as bamboo flutes, dolls, earthenwares, fans, wooden toys, cotton birds and animals, while the Americans like Christmas toys, such as birds, baskets, celluloid and paper, toy chairs, furniture suites, wooden dolls and so on. Australia likes flutes, leaf work, glass toys, rubber dolls, toy mirrors, musical instruments. Dutch India imports chiefly such toys as metal leaf ornaments, paper and celluloid goods. India desires clay dolls, animal toys, and South America wants toy umbrellas, lanterns, bamboo models and dolls; while China prefers toy insects, rubber dolls, warships and electric cars.

—Japan Magazine.

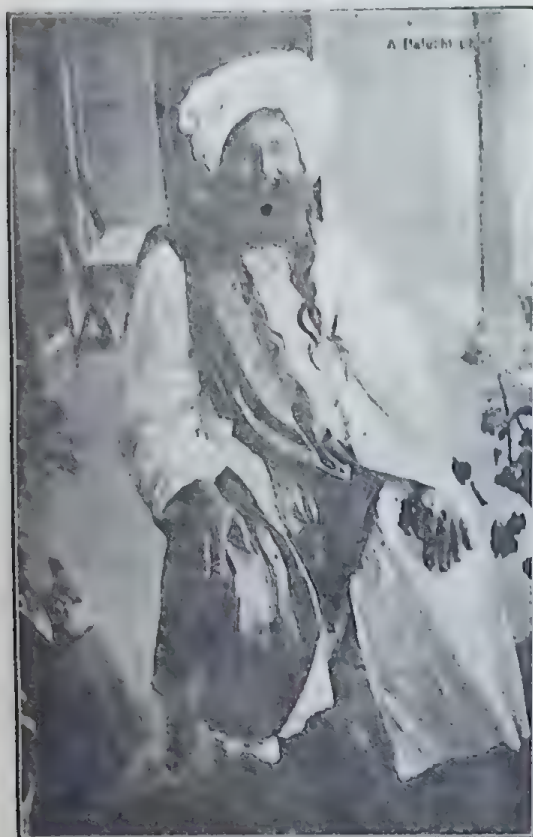
BALUCHISTAN

GENERAL FEATURES.

THE Province of Baluchistan, which is the largest of the Agencies under the Government of India in the Foreign Department, is bounded on the south by

the Arabian Sea, with a small inlet of Muscat territory round Gwadar; on the east by Sind, Punjab, and the Northwest Frontier Province; on the north by an independent territory—known in common par-

lance as the *Yaghistan*, and Afghanistan, and on the west by Persia. At the tip of the horn, that juts out on the north-west, stands Koh-i-Malik Siah (462 miles from Quetta), an otherwise unenviable desolation which enjoys the double distinction of being the most westerly point of all India and the meeting place of three



A Baluchi Chief.

great countries: Afghanistan, Persia, and the Indian Empire. It claims high rank among the frontier provinces of India; for 520 miles it marches with Persia, for 723 miles with Afghanistan, and for 38 miles with another independent territory, and there are 471 miles of coast line along the Arabian Sea. It is a country of contrasts and contradictions. The traveller who has left the plains of India and entered the passes of Baluchistan, finds himself among surroundings which are essentially un-Indian. The general outlook resembles that of the Iranian plateau, and taken as a whole, it is unattractive, though its peculiarities are not without a certain charm. Rugged,



A Brahui Chief.

Height 6 ft. 3 in.

barren, sunburnt mountains, rent by huge chasms and gorges, alternate with arid deserts and stony plains, the prevailing colour of which is a monotonous drab. But this is redeemed in places by fine level valleys of considerable size, in which irrigation enables much cultivation to be carried on and rich crops of all kinds and various fruits are raised. Within the mountains lie narrow glens whose rippling water-courses are fringed in early summer by the brilliant green of carefully terraced fields. Rows of willows, with interlacing festoons of vines, border the clear water, while groups of ruddy children and comely Italian-faced women in indigo-blue or scar-

let shifts and cotton shawls complete a peaceful picture of beauty and fertility. Few places are more beautiful than Quetta on a bright frosty morning, when all the lofty peaks are capped with glistening snow, while the date-groves, which encircle the thriving settlements of Makran, are full of picturesque attraction. The frowning rifts and gorges in the upper plateau make a fierce contrast to the smile of the valleys. From the loftier mountain peaks magnificent views are obtainable. (Census Report, 1911).

HISTORY.

The early history of the Province is somewhat obscure, but rulers of Kalat, were never fully independent. There was always, as there still is, a paramount power to whom they were subject. In the earliest times they were merely petty chiefs; later they bowed to the orders of the Mughal Emperors of Delhi and to the rulers of Kandahar and supplied men at arms (*Sān*)

on demand. It was only when the Mughal power decayed that the Ahmadzai chiefs found themselves freed from external interference, and it was Mir Nasir Khan I (1750-51) who began to consolidate the power.

The first treaty by the British Government was made with Nasir Khan II in 1854, who in 1857 was succeeded by Mir Khudadad Khan. The Khan was at war with the tribal chiefs, and it was in 1875 that Sir Robert Sandeman came on his first mission to Kalat. The second mission was undertaken in 1876, when Sir Robert Sandeman was accompanied by a detachment of the 4th Sikhs under Captain Scott who had his camp near the present club, and it was on the 13th July of that year



Sherani Pathan.
Height 6 feet.



A Hindu of Baluchistan.
Height 5 ft. 7 in.

that the Mastung agreement, the Magna Charta of the Brahui confederacy, was drawn up, and in December 1876 a fresh treaty was concluded with the Khan, the Baluchistan Agency was created and Sir Robert Sandeman appointed as its first Agent to the Governor General in 1877. On the conclusion of the second Afghan War, the districts of Pishin, Duki, Sibi, and Shahrig were ceded by the treaty of Gandamak (1879), and the administration of Quetta and the Bolan Pass was taken over from the Khan of Kalat in 1883. Since then additions have been made to the Agency, by the tribes voluntarily placing themselves under British protection (Bori, Barkhan, Zhob and Kohlu) and the Khan leasing Nushki and Nasirabad. The



Baluch and Bokhara Camel.

ceded districts were made, in 1887, into British Baluchistan, and the designation of the Agent to the Governor General for these districts was changed into that of Chief Commissioner.

AREA AND POPULATION.

The total area of the Province is 1,34,638 miles, and the total population is 8,34,707 or about 6 persons to the square mile. This population has, in the Census returns, been divided into three groups :—

Indigenous	...	7,52,394.
Semi-Indigenous	...	2,54,111
Aliens	...	56,898.

The aliens include 4,210 Europeans, 123 Anglo-Indians, Trans-Indus people 7,140, and residents of Cis-Indus districts 45,425.

The principal indigenous races are :—

Pathan	...	1,88,093
Baloch	...	1,69,190
Brahui	...	1,67,787
Lasi	...	27,779
Jatt	...	78,400
Sayyid	...	22,183
Other Musalmans	...	82,086
Hindus and Sikhs	...	17,784
Sikhs number		2799.

Brief remarks about the principal indigenous races might be interesting.

The original home of the Pathans is believed to be Takht-i-Suleman. According to the Afghan genealogies Kais Abdur

Rashid, 37th in descent from Malik Talut (King Saul) had three sons : Ghurghusht, Saraban and Baitan. Among the descendants of Ghurghusht we have in Baluchistan the Mandokhel, Babi, Kakar, and Pani. The Saraban division is represented by the Tarin, Sherani, Miani and Barech, and the descendants of Baitan can be identified in the Baitanis living across the Gomal pass. The most numerous and important indigenous Pathan tribes are : Kakar 1,05,073, Pani 28,675, Tarin 37,411 (including 20,272 Achakzai) and Shirani 8,522. The Kakars are to be found in largest numbers in the Zhob, Quetta-Pishin, and Loralai Districts. The Tarins have two main branches, the Spin Tarin and the Tor Tarin, of whom the former live in the Loralai and the latter in the Quetta-Pishin and Sibi Districts. The Panis are to be found in Zhob and Sibi, and the Bargha division of the Shiranis in Zhob.

The Baloch tradition indicates Aleppo as the country of their origin, and Mr. M. L. Dames, who has made a special study of the Baloch, comes to the conclusion that they are Iranians. Early in the 7th century they seem to have taken up a position in close proximity to Mekran and to this day many of their tribal names (such as Magassi, Dombki, Bugti) bear the impress of the localities

which they occupied in Persian Baluchistan. Hence they made their way eastward until in the 15th century we find them settled in Kachhi. They are now found in Mekran, Chagai, Mari-Bugti Country, Nasirabad and Kachhi. The important tribes of the Baloch are :—

Rind	31,267
Mari	22,233
Bugti	19,370
Magassi	17,777
Dombki	5,713.

To which may be added the Khetran (14,153) whose nucleus is said to be Tarin Pathan, who have a considerable mixture of Jatts among them but who have gradually attained the status of Baloch, whom they resemble in dress and whose customs they follow.

The origin of the Brahuīs seems untraceable. Mr. Bray has divided the Brahuīs into :—

Brahui-nucleus	... 15,047
Sarawans	... 55,370
Jhallawan	... 94,708
Miscellaneous	... 2,662,

and from the various traditions current among the tribes he concludes that the "Brahuīs of modern times regard the following and the following only, among the many tribes, as belonging to the Brahui stock : first the ruling family the Ahmadzai (25) and its collaterals the Iltazai (156); then the Mirwari (2,654) and the Kambarari (3,095) (both closely connected with the ruling house, though the Kambarari no longer bask in reflected glory), together with the Gurgnari (2,001), the Sumalari (3,739), the Kalandarani (2,012) and the Rodini (1,325). The rest of the tribes, as now constituted, are of a heterogenous character and have a mixture of Baloch, Persian, Pathan, Jatt and others.

The Sayyids though comparatively not so strong numerically (21,296) as other indigenous races, are of considerable importance as they are held in much reverence by the tribesmen. The most important among them are the Bukhari (8,726), Husiani (1,287), Chisti (796) and Gilani (400). They are scattered in all parts of the Agency but are found mostly in Quetta-Pishin (9,716), Loralai (4,687), Sibi (1,719) and Kalat (3,419).

TRIBAL.

Pathan, Baloch, and Brahui are all organised into tribes, each having a

multitude of subdivisions, clans, sections and sub-sections, while in south-western Baluchistan no tribal system exists. There is a distinction, however, between the constitution of the Pathan and that of the Brahui and Baloch. Among the former the feeling of kinship is a bond of union far stronger than among the latter, with whom common blood-feud forms the connecting link. Theoretically, a Pathan tribe is constituted from a number of kindred groups of agnates; in a few cases only are small attached groups (*Wasli* or *hamsayah*), which are not descended from the common ancestor. On the other hand, the Brahui or Baloch tribe is a political entity, composed of units of separate origin, clustering round a head group known as the Sardar khel or the Chief's family. Among the Pathans the leader does not necessarily hold by heredity, for the individual has great scope of asserting himself; once, however, he has gained a position, it is not difficult for him to maintain it, provided he receives external support. While among the Baloch and Brahui the office of the chief descends from father to son, and each clan, section and even sub-section has a headman or *wadera*, as he is called.

CHARACTERISTICS.

The Pathans are tall, robust, active and well-formed. Their strongly marked features and heavy eyebrows give their faces a somewhat savage expression. The complexion is ruddy; the beard is usually worn short, as also is the hair. Their general bearing is resolute, almost proud. Courage is with them the first of virtues, but they are cruel, coarse, and pitiless. They generally do not appreciate kindness, and consider it often a sign of weakness, but they readily yield to pressure. Vengeance with them is a passion. Their cupidity and avarice are extreme.

The Baloch presents a strong contrast to his Pathan neighbour. His build is shorter, and he is more spare and wiry. He has a bold bearing, frank manners, and is fairly truthful. In the good old times while giving the *hal* or news a Baloch would tell you even if he had committed a murder, and if you made him swear by the beard of the Sardar you could get anything out of him. He looks on courage as the highest virtue, and on hospitality as a sacred duty. He is an

expert rider. His face is long and oval and the nose aquiline. The hair is worn long, usually in oily curls and cleanliness is considered a mark of effeminacy. A Baloch usually carries a sword, knife and shield. He rides to the combat but fights on foot. Unlike the Pathan, he is seldom a religious bigot. The Brahui is of middle size, square build and sinewy, with a sharp face, high cheek bones and long narrow eyes. His nose is thin and pointed. His manner is frank and open. Though active, hardy and roving, he is incomparable with the Baloch as a warrior, but he makes a good scout. With few exceptions the Brahui is mean, parsimonious and avaricious and he is exceedingly idle. He is predatory, but not a pilferer, vindictive but not treacherous, and generally free from religious bigotry. His extreme ignorance is proverbial in the country side: If you have never seen ignorant hobgoblins and mountain imps, come and look at the Brahui.

LANGUAGE.

The indigenous languages prevailing in Baluchistan are Pashto, Brahui and Balochi (eastern and western), Jatki or Siraiki, Jatki-Sindi and Lasi:—

Pashto is spoken by	...	227,553
Balochi	...	2,32,987
Jatki, Siraiki and Lasi	...	55,545
Jadgali	...	51,875
Brahui	..	1,45,299

Of these Pashto and Balochi are classed as Iranian; Jatki, etc., as Indian, while the thorough enquiry made by Mr. Bray seems to have established that Brahui is Dravidian, akin to Tamil and Telugu spoken in the greater part of southern India.

OCCUPATION.

The occupation of the major portion of the indigenous tribes is agriculture, combined in some cases with flock owning. Most of the Pathan tribes and Jatts are engaged in agriculture, while the Brahuīs of Jhallawan, the Baloch of the Mari-Bugti country and those of Chagai and Kharan largely depend for their subsistence on the produce of their sheep and goats. Camel breeding and transport still help some of the tribes, especially the Langav among the Brahui, and the Jat, to earn their livelihood. There are no arts and manufactures worth the name, though in some parts woollen

namdas, carpets, *khurjins* and *Kizhdi* blankets and various articles of dwarf plum leaves are made by the women for domestic use, and not for export. Some fine needle work is done by the women of Nichara. Barkhan carpets were well known at one time, but owing to the use of the aniline dyes their quality has deteriorated and there is not much demand for them now.

RELIGION.

The majority of the tribesmen are Musalmans of the Sunni sect, with the exception of some of the Dombki Baloch, who own to belong to the much detested Shiah sect, and there are 14,765 Zikris, who are found chiefly in Makran, in south-western Jhallawan and the Las Bela State. But the living beliefs of the tribesmen display a marked ignorance of even the fundamental doctrines of Islam. As regards outward observances the Pathan stands no doubt on a fairly high level; for all his ignorance of the inner meaning of his faith and his weakness for ancestor worship he is usually as punctilious over his *roza* and *nimaz* (fasts and prayers) (if not over pilgrimage and alms-giving) as his more enlightened co-religionists; what he lacks in doctrine he is quite capable of making up in fanatical zeal. And most of the so-called *Ghazi* attacks were in early days committed by Pathans. Thanks to the salutary punishment of whipping which was provided for in the Murderous Outrages Regulation of 1901, we seldom hear of such dastardly attacks now. In most of the Pathan villages and settlements there is a *masjid* and a *mulla* in charge of it. These *mullas* come from no particular caste or class; the office being open even to the lowest of the low, who can qualify for it. The Baloch lags far behind. Though there are signs of religious revival, ancient custom still holds sway in the vital affairs of his life; to him religious precepts are little more than counsels of perfection; religious practices little more than the outward and awe-inspiring marks of exceptional respectability. And among the Brahuīs a truly devout Musalman, learned in doctrine and strict in practice, is rarer still; with the vulgar mass Islam is merely an external badge that goes awkwardly with the quaint bundle of superstitions which have them in thrall.

The ignorance of the masses might be judged from the answers given in some of the cases to the Census enumerators in 1911: 'Put me down the same religion as the Chief' was perhaps the commonest answer of the lot; its absurdity becomes apparent when it takes the form, 'I used to follow the Mengal Chief, but I have shifted quarters and adopted the religion of the Bangulzai;' 'I am a Kakar by birth, so I am Kakar by religion;' and so on. In the course of my extensive tours in various parts of the Agency, I have often tested the knowledge of the tribesmen, by just asking a question: Are you a Musalman or a Kakar; or a Musalman or a Brahui; and the answer immediately given in most cases was: 'I am a Kakar or a Brahui,' which showed that the people knew more of their tribe than their religion. One of the religious ordinances which is universally respected and observed is that of circumcision, which among some tribes (Gharshin Sayyid, Khetran and Jat) is looked upon as essential for females as for males.

The everyday religion of the masses consists of ancestor worship, and worship of shrines dedicated to saints and others, and various superstitions. So well are Brahuīs provided with saints and shrines that every household in the land has its patron saint who watches over its destinies, and its own peculiar shrine to which it resorts to pay his homage or to supplicate him for some boon. The childless women go to these shrines to be blessed with children, the offering to be made is generally a toy cradle; the sick visit and make sacrifices to be cured, and in all cases of danger and difficulty petition is to be made to these shrines. It was only the other day when I was travelling from Baladhaka to Barkhan (in part of the Mari country) where I was shown a big boulder on the wayside. This is known as *sih taki sing*, the stone which has the miraculous property of curing intermittent fever. The patient is taken to this stone, he bakes a cake and offers it to this miraculous stone, rolls under it, takes some dust and swallows it; which cures him. There are some shrines with quaint characteristics. Such are the shrine of Pir Challan Shah, half a mile from Kalat, in the neighbourhood of which no hemp or tobacco may be grown; the shrine of Bibi Nek Nam at

Ziarat hard by, a shrine of such sanctity that no one may sleep on a charpay in the village, though it lies a mile or so away; the shrine of Mai Gondrani in Las Bela, where no one may stay more than two nights or he will be overwhelmed with a shower of stones from heaven. You will perhaps be surprised to hear that in the Kirtha hills in the Jhallawan country there is a shrine dedicated to a dog, to which the Brahuīs resort, sacrifice sheep, and distribute the flesh in alms in the certain belief that whatsoever they seek, that they will surely find. There is another such shrine in the Kakar country close to the shrine of Husain Nika. This is dedicated to a faithful dog of the saint. The story goes that when any visitors came to the saint the dog would bark for every visitor a bark. On a certain day three visitors came, and the dog gave three barks, but the saint saw that there were four men and he was so incensed that he slew the dog. But he soon found that out of the four, three were faithful Musalmans, while the fourth was an unbelieving Hindu. The saint was full of remorse, he gave the dog a decent burial and ordered that he himself should be laid to rest close to the grave of his dog, and that whosoever should come to worship at his shrine, should first worship at the shrine of his dog. And so it is up to this day.

In the Pathan country the most famous shrines are those of Sanzar Nika, the progenitor of the Sanzar Khel Kakars, near Lakaband, Pir Bukhari in Quetta, and Nana Sahib at Chotiali, the last named being occasionally visited by people from across the border. The patron saint of the Bugtis is Pir Sohri whose shrine lies on a hill close to Sing Sila, and that of the Maris is the Bahawalan, the progenitor of the Chief's family. Sheikh Ghulam Haidar's shrine at Kahan, so runs the tradition, has made Kahan and its neighbourhood immune from cholera, and *khurda* or dust from the shrine is taken as a charm against cholera, when a faithful Mari goes on a visit to the plains. So safe he finds himself in the hills and so much he dreads the plains that before emerging from his hills, he throws some stones and addresses a solemn warning to the plains not to affect his health. And we have in the country Makri Sheikhs, who are believed to possess the power to

drive off locusts, and *naugwalas* who cure snake bites, *huddawalas* who cure diseases of cattle and sheep, the *tukawalas* who perform inoculation against small pox, and other specialists to whom fixed contributions in cash or kind are paid periodically by every family. Some shrines are especially useful to flock owners, as the dust taken from them and sprinkled over a sheep or goat will cure any disease. Such is the shrine of a Sarangzai saint in Manra near Ziarat.

ZIKRIS.

Now a few words about the Zikris. The Zikri faith is a curious jumble of Islam. In form it is the negation of Mohammanadism: 'There is no God but God, and the Mahdi is his Prophet' is the cardinal article of the faith. They accept the Kuran, but place their own interpretations on it. They go for pilgrimage to Koh-i-Murad in Kech (a few miles from Turbat) instead of Mecca, and instead of *Zakat* or alms at one-fortieth, they preach the bestowal of one-tenth of their worldly goods. They perform their prayers three times a day and they hold *Zikranas* at set times when praises of the Mahdi, the founder of the faith, are chanted. At these meetings at first all is reverential, quiet and orderliness, but the services soon degenerate into fanatical ecstacy, and end in an uproar. The harrowing tales of promiscuity at the end of the service and of the deflowering of the brides by the priests seem to be fabrications of bigoted orthodoxy. Among other customs, peculiar to this sect, it may be mentioned, that if the bridegroom be at a distance, the *mulla* breathes the *nikah* (the marriage services) in a sheep skin which is inflated in the presence of the bride, and the skin is sent to the bridegroom and opened by him. This is considered a sufficiently binding ceremony.

Such ignorance, and such superstitions are pardonable, when it is borne in mind that in every 10,000 indigenous Musalmans there are but 47 who in the census of 1911 were classed as literate—that is those who could read a letter, in some language, and write a reply. There are very few who can be called educated. And it is not the masses alone that are illiterate, but there are only a few even among the *mullas* who can be called educated; though in the Pathan country

they have enough influence to create mischief. As may be expected, the highest percentage (17 per 1,000) of literates occurs among Sayyids, while the lowest (3 per 1,000) is among the Brahuis, and 4 per 1,000 among the Baloch. But much has been done during the past few years in the way of public instruction in the British Administered areas, much more still remains to be done. At the close of the year 1916-17 there were in the Province 115 schools of all classes with 4015 scholars including 41 Maktabas with 461 pupils.

ECONOMIC CONDITIONS AND SOCIAL LIFE.

The majority of the people are poor, and their food and dress are cheap and simple. In many parts of the country the nomads even now are content all the year round with a *kosai* (a woollen coat), a pair of cotton pajamas and a cap; and their food consists of crushed *juar* or *makai* boiled in water or in butter milk. The women have a long shift, which is patched up as it gets worn, and a *takrai* or head cloth, and I have been shown some of these shifts which have been worn continually for a period of ten years, and even then they are not thrown away. When they become too old and unfit to be worn, the pieces are hung on to sticks stuck in fields to scare away birds. Many of them have no huts, they do not know the use of bedsteads and do not need lamps of any sort. All that they need is a wooden triangle over which is thrown a blanket, or a *parch* (mat) to serve as a shelter, a hand mill to grind corn for daily use, a few sheep and goat skins to keep drinking water, milk and *ghi*, a baking pan and a few wooden and earthen pots. The whole of the household furniture can be taken on a donkey when the family wants to move, the bulk of the goods is carried by the women on their backs. But among the settled and the semi-settled inhabitants, more especially in the area under the direct administration of the British Government, there has been a marked improvement in the food and dress of the people.

As to domestic life, the burden of the work, in the household of the middle and lower classes, falls on the women. A good housewife must sweep the house; grind daily corn; fetch water and fuel, no matter what the distance be; wash and sew clothes, cook the food, spin the wool;

and in case of agriculturists, assist in reaping crops, carrying grain and *bhusa*, etc. There are no washermen nor barbers in the greater part of the country. The children are shaved by the male members of the family, who also shave each other. The woman must always be under protection,—in her childhood under her father or other male relative; when married, under that of her husband; and when a widow, under her sons. Among most of the tribes, more especially the Pathans, the woman is a chattel; she is given away in marriage, always for a consideration, or in exchange for another girl, without her consent; unmarried girls and sometimes unborn girls, are given away in payment of compensation for murder and other serious injuries, and among Baloch and Brahui and some of the Pathan tribes the usual penalty for infidelity on the part of a woman is death; her seducer is also killed, but if he manages to escape he may be able to compromise the offence by giving a girl in marriage to

the aggrieved husband or guardian; but the woman must always be killed. If she escapes, the only course left for her is either to hang herself or leave the country. Among some of the Baloch tribes the woman is given in marriage on condition that when she becomes a widow she would return to her parents who could again dispose of her just as they please. Among most of the tribes, a woman, though allowed a share by *shariat*, does not inherit, and all that she can claim from the property of her father, or, if married from that of her husband, is what is called *nas* and *posh* that is food and raiment. This must cease when she marries again, and among the Pathans the price to be paid for her on her second marriage must be paid to her son or other guardian, unless the husband selected is a brother of the deceased husband, who, by the tribal custom, has the first claim to her hand; in such marriages there is no question of heart.

A PANJABI.

THE FUTURE OF THE PACIFIC

An address to Australian Christian Students.

IF the Church is, in deed and truth, as Christians believe, the mystical Body of the Christ—that Body, whereby the fullness of His Humanity is to be made manifest through the ages, then, to Him, the future of the child races, which have for centuries inhabited the Pacific Islands, must be a matter of most tender and intimate concern. And this love of Christ, our Lord and Master, for these peoples cannot but appeal, with moving power, to all those who are called by His Name. For such races are like the children, whom Christ took in His arms and blessed. In their very simplicity, they are akin to those simple village folk, whom Christ welcomed with approval—while His message was rejected by the worldly-wise and prudent.

In this same relation the sayings of Jesus about offences done to His little ones have a special warning for us, and the promise concerning the cup of

water given in His name to the youngest of His disciples has a peculiar force. Such acts, He tells us, are done unto Himself. And in that last great day of crisis, when Christ's final verdict on mankind shall be pronounced, those nations will assuredly not escape His condemnation who have offended these weaker members of His Body. The Son of Man shall declare in that day, "Depart from Me . . . for I was an hungered and athirst, I was a stranger and naked, I was sick and in prison; inasmuch as ye did it not unto one of the least of these, My brethren, ye did it not to Me."

Thoughts and memories of Christ's words in the Gospels have haunted me, day and night, while I have been living among the islanders of the Pacific, joining with them in their simple faith and worship, sharing with them in the one breaking of the bread. The task in which I was engaged was an enquiry into the conditions

of Indian indentured labour in Fiji. The moral evils connected with the migration of this labour had moved very deeply indeed the public conscience in India itself, and I was asked to go out a second time, in order to see what could be done to remedy these. While the enquiry was proceeding, I found out more clearly, every day, how closely this comparatively recent Indian immigration had affected these child races, and how the reaction of the life of the coolie "lines" in Fiji had produced already among them the gravest results. The presence of the Indian population was altering the whole problem of the preservation of the indigenous races of the Pacific, and was increasing a hundred-fold the moral difficulties which the Church was called upon to face in her work of tender shepherding among them.

I found out, also, more clearly than before, that the method by which the Indian labourers had been imported, had involved a callousness with regard to the decencies of life on the part of the employers, a neglect of moral considerations, and a disregard of what is due to womanhood and childhood, which had ended in moral disaster.

Something had happened in Fiji akin to that which took place in England, under the conditions of the old factory system. In both cases the evil had fallen mainly upon the women and the children. In both cases, Christ's words about the offence done to His little ones made the sin of careless, heedless men startling in its tragic consequences—the crucifying of the Son of Man afresh and putting Him to open shame. And under the indenture system there had been things done which have been still more deeply degrading than even under the factory system. Legislation has been passed by responsible Governments which led inevitably to immoral results. The enactment of the Government of India, first that 33 women, and then, later, that 40 women should go out to live, in the crowded coolie "lines" in Fiji, with every hundred men, was such a Government regulation. The Despatch of the Government of India, October 24th, 1915, recognised this, and declared that there was "the gravest reason to fear that the persons of Indian women are placed at the disposal of their fellow Indians and even of the subordinate managing staff." Even after this memorable declaration, the

recruiting of women in Northern India went on until March, 1917, when at last strong public opinion intervened, and the women of India approached the Viceroy in a deputation, and he was empowered to put a stop to the evil.

With all these differences of circumstance, the underlying analogy between the two systems holds. The poor factory girl in London, sinking lower and lower under overwhelming temptation, and at last openly flaunting her sin in finery in the Mile End Road, has gone through the same hell as the Indian village girl, who has sunk at last beneath the weight of temptation in the coolie "lines" of Fiji, and now stares at the passer-by with sullen face, her whole person bedizened with ornaments which have been gained by hiring out her body as a harlot to the wifeless men.

The actual conditions of vice can hardly be drawn too darkly. An epidemic of moral disease has been introduced into the very heart of the Pacific, more deadly than any cholera or bubonic plague—a fell disease which takes its toll of death through cruel murders of women in paroxysms of sexual passion, through mutilations, through suicides. To-day the little children, who have been born and bred and reared in the midst of this atmosphere of vice in the coolie "lines," are infecting with the same virus the young Fijian children. The things that are being learnt are unspeakable. I write of what I have seen with my own eyes.

Surely Christ, who took the little children in His arms and laid His hands on them, and blessed them, does not wish that these habitations of evil should go on for a day longer. His words have not lost their meaning—"Whoso causeth one of these little ones to stumble," "Suffer the little children to come unto Me, and forbid them not," "Inasmuch as ye did it not to one of the least of these, My brethren, ye did it not to Me." To the young Fijian Christian Church, just emerging from the darkness of the past, what a tragedy! After its early days of purification by martyrdom, sacrifice and devotion, thus to be suddenly confronted with the danger of sinking back into the mire.

The words of Christ concerning the choking effect of wealth and the deceitfulness of riches sound upon our ears with the gravest warning when brought into

such a context as this: for it has been greed of gain, careless of moral cost, which has brought this danger so perilously near. In the past, I had sometimes read the words of Christ with wonder at their heightened language—the camel and the needle's eye, the millstone hanged about the neck, and the thirst-agony of the rich man in his place of torment after death; but I do not wonder now. For what torment could be worse than wealth obtained by the fouling of innocent children's lives? And if ever a comfortable, wealthy Church needed the word of Him whose eyes are as a flame of fire, "Repent! . . .," may there not be something to repent of here in Christian Australia, where the wealthiest company in the land is now grown rich and prosperous out of this very indentured labour, with all its terrible fruits of sexual murder, suicide, crime, and the ruin of child life?

The Indian Government has taken action at last, and acknowledged publicly the inherent moral evil of the old system. Indian indentured labour will no more be recruited. But the mischief in Fiji has already been done, and it would appear, at first sight, as if nothing could undo the wrong. Palliatives there are, no doubt, which the Indian and Fijian Governments will gradually bring into operation, especially when the war is over, and ships can run direct once more between India and Fiji. But the tide of evil is sweeping forward; the actions of Governments are certain to be tardy; and their remedies will be more or less external after all. They can hardly touch the heart.

What is needed, is to begin once more the path of penitence from the beginning—from the point whence the evil started. What is required is to create a cleaner atmosphere within the Church itself with regard to the responsibility of the wealth; to carry out the truth to its ultimate conclusion that "where one member suffers, all the members suffer with it"; to rise to the height of the passionate utterance of the apostle—"Who is weak, and I am not weak? Who is made to stumble, and I burn not?"

Until we really feel in ourselves the wound dealt to the whole Body when Christ's little ones are made to stumble; until we really and truly suffer, when Christ suffers in the wrongs inflicted on the weak and helpless; until we know

something at least of Christ's own sensitiveness to moral pain, we shall but deal superficially with this hydra-headed menace of commercial greed, whether manifested in the grasping employer or in the grasping labourer, who would each alike in turn grow rich at the expense of their fellow men. One bad system of selfishness will merely replace another. The house, empty, swept and garnished, will be taken possession of by some other evil spirits more wicked than those that went before.

But if, on the other hand, we can realise, even in some feeble measure, the suffering of Christ our Lord in His Body, and can widen our range of thought and vision to the members of that Body whose race is different from our own, then an outpouring of generous love and pity will surely flow forth to all those who, like these Indians in Fiji, have been exploited for monetary purposes by the rich and powerful.

These Indian peasants have come close to Australian shores. They have come out as strangers to a strange land. They have fallen—partly through their own fault, but mainly through the neglect of others. They have taken up evil habits of life which were practically unknown to them in India itself. Now, in their weakness, Christ, the Lord and the Master, has placed them before us, saying, "I was a stranger and ye took me not in, naked and ye clothed Me not; sick, and in prison, and ye visited Me not." Left by the wayside of life, lying there bruised and wounded and half dead, they need now the tender compassion of the good Samaritan, not the aggressive zeal that compasses sea and land to make one proselyte.

They know their own failure, and they will welcome with gratitude the hand that comes to heal their wound; but they will not welcome the Church which seeks to take advantage of their weakness by proselytising methods—I know how bitterly the thinking portion of them feel about missionary work of this latter type. From first to last, if they are to rise again, to be a blessing, not a curse, to the Pacific, there must be in every act of those who go to help them the tenderness and the gentleness of the Christ—that Christ, who said, "Learn of Me, for I am meek and lowly of heart"; that Christ, who was so poor that He had not where to lay His head; that Christ, who would not break the

bruised reed or quench the smoking flax ; that Christ, who came and lived among us, in His poverty, as one that serveth, having compassion on the multitude, bind-

ing up the broken-hearted, and releasing from captivity those that were bound.

C. F. ANDREWS.

DEATHLESS JOY

(A MEDITATION BY MAHARSHI DEBENDRANATH TAGORE.)

"HE who manifests Himself in all forms of deathless joy."

In the heaven above and on the earth beneath, in the sky and lower air, at sunrise and sunset, those who are true of heart, sincere in mind, and serene in spirit, see God everywhere revealed as Supreme Blessedness and Joy.

When, with the break of day, consciousness returns to man and beast, and all formless things of the dark take shape again in the light, then God's worshippers find the Desire of their hearts in the coming of the dawn and the glory of the sun.

He, who is the innermost Spirit, dwelling in the sun itself and in all created things and in our human lives unveils His hidden glory.

Even as the world is unveiled before our eyes when the darkness of night is past, so God reveals Himself to man in the coming of the dawn.

Ah the wonder !

In the first beams of the newly risen sun we see the Light of lights.

In the fresh beauty of the early dawn we see the Beautiful.

•We open our eyes and meet His gaze resting upon us : everywhere present are His Goodness and His Glory.

When we long for Him with eager longing and pray to Him with simple trust, when our soul's thirst can only be filled with His fulness, then on every side, whether near or far, within or without, His presence is made manifest.

But if our wills and our hearts are dulled and blunted with impurity, if we do not keep open the door of our soul's temple, then whether we go to the forest or remain in the crowded city, whether we visit pilgrim shrine or sacred place, we shall not be able to see God.

I ask from the sun "Where is He ?" and the sun answers "He is here !"

I ask the lonely trees of the forest "Where is He ?" and the forest answers "He is here !"

The scripture is made plain which says, —"He is below ; He is above : He is behind ; He is before. He is in the South : He is in the North."

In the earth and sky alike His Glory is ever shining. The immortal ever shows His presence in forms of deathless joy. Only when we shut the door of the inner chamber of our hearts the Light of lights is unperceived.

When the shades of evening lull the earth to rest and the moon rises in the heavens pouring its tender beams abroad, when the silent majesty of the stars keeps watch over a sleeping world, then we understand the scripture :

"He whose dwelling is in the moon and stars, and yet remains apart : He whom the moon and stars cannot comprehend : He whose body is the moon and stars, but who yet controls them from within."

For it is He and none else who is revealed in the silent beauty of the night.

But are the dawn and the eventide and the deep night His only deathless revelation ?

No, our human hearts are also the very seat of His indwelling.

The True, the Beautiful, the Good are made manifest in the glory of the sun and the beauty of the moon and stars, but much more clearly still are they to be seen in the love-lighted human face filled with goodness, and in the pure human spirit shining through frank, clear eyes.

God's true lovers, whose hearts serene overflow with the passion of love for the

One who is dearest,—they are His revealers.

In the vast mountains, in the sea, in the moon and stars and sun, His presence is not so fully seen as in the faces of the good.

How lovely are the thoughts of holy minds, how austere the self-discipline of the righteous, how tender and calm are the spirits of noble men! They are a dwelling-place dear to the immortal.

Nowhere else can He be seen so clearly, neither in the heavens, nor in the earth, nor in the sea.

He manifests Himself in forms of deathless joy in the faces of good and holy men who are devoted to His service.

Let us lay at His feet the flowers of our love offering, and rejoice in the fullness of this rare gift of life.

(Translated from the Bengali).

BENGAL WEAVERS AND THEIR INDUSTRY

THE geography of a region must have originally determined the work of its people, and this work in its turn modified the place on the one hand, and the people themselves, on the other. Changes, however brought on, in the nature and extent of an industry, must inevitably exert their corresponding influences on the folk and their country.

Some of the products of the handloom of Bengal are still among the finest in the world and the weavers form the bulk of her industrial population. Mill products have replaced all but those handloom products for which there is a permanent preferential demand on account of artistic and traditional requirements. The surviving industry is now seriously threatened by the existing war conditions. The present cloth famine in Bengal with its resulting suicides, unknown in history, records the present state of the weaving industry and the people in general and the capacity of the weavers in particular. The Kabulis, who are now giving out cloths in some of the villages in Eastern Bengal on credit at 100 per cent. interest, depending on their individual prowess for the realisation of the price with interest by the end of the year, resent, and that not without some justification, any disparagement of the beneficial service they are rendering to the rural population. This is yet another record, and ought to engage the immediate attention of all concerned.

Such then are the existing conditions, and a detailed survey of these is necessary for suggesting any effective scheme for relieving the growing distress of the weavers and their industry and to some

extent mitigate the present and provide against any such future cloth famines. In my temporary capacity as a touring representative of the Bengal Home Industries Association I had occasion to realise the existing condition of Bengal weavers. The Sub-division of Ghatal, Midnapore District, is a big handloom weaving centre, and the existing conditions there obtain, in general, throughout Bengal.

GHATAL.

Forty years ago Ghatal, with its unique situation,—the navigable river near by, and metalled roads radiating to the different parts of western Bengal, was a great centre of industry and commerce. Merchants had big depots, large granaries, and silk factories, the products of which used to be exported to different parts of India and abroad. Its famous industries of bell-metal, weaving, and silk, contributed increasingly to the prosperity of the people and developed skill, routine, scientific and artistic alike, to a high degree of perfection.

Every family, irrespective of caste, grew its own cotton for the women's spinning wheel, which had its cultural effect in developing order and refinement, in the household. One can understand why the spinning wheel was looked upon as a symbol of the Goddess *Lakshmi*—the deity of prosperity and beauty—when one sees the Manipur women merrily turning the wheel,—where the old spirit still lingers.

Rearing of silk cocoons, which was also another happy family occupation, with its most exacting demands of personal cleanliness, was very potent in maintaining a

high standard of cleanliness alike personal and civic.

Of its past prosperity and splendour there remains the ruins of old factories, deserted houses and mounds of forgotten cottages. The silk industry for which it was once famous is almost extinct, except for a few scattered individual small concerns, whose products are of very inferior quality. The spinning wheel, once an essential household implement, could hardly be seen in the district. The cultivation of cotton has been altogether abandoned. Malaria is rampant all over the district. The earnings of the workers have diminished to an irreducible minimum—the better skilled silk weavers working 8 hrs. a day get 5 as 3 p. a day, and under most favourable weather and other conditions can earn only 6 annas a day. The earnings of other skilled weavers vary from 3 as. 3 p. to 4 as. 6 p. per day according to different systems of organisation. With this income they have to maintain a family, supply its food and clothes, to say nothing of the numerous other necessities which a household demands. The intense economic stress is devitalising the people, and increasing their indebtedness to the *Mahajans*. This again make them easy victims to malaria. We can get an idea as to the extent of depopulation from the Municipal report of Chandrakona :

Population in the year	1872	21,311
" " " "	1911	8,121

In 39 years depopulation—13,190 i.e. 62%

To crown all, the exploitations of the *Mahajans* are going on mercilessly and with increasing intensity. They are completely impervious to higher humane considerations and unable to understand even what is to their own permanent interest, viz., the welfare of the weavers. All the above circumstances, jointly and separately, have driven the weavers to helpless desperation, from which they have neither the courage nor the strength to emerge, and if something for their betterment be not done immediately, these will lead the industry to the only logical conclusion of its ultimate ruin.

CAUSES.

Of the causes the first—in order, magnitude, and permanency—comes mill competition, which not only affected the weaving industry seriously, but has completely

destroyed the spinning industry and with it the cultivation of cotton. Next comes the railway ; with its establishment Ghatal ceased to be a centre of trade and lost its prosperity. The insufficient provision against lack of drainage caused by the existing railway embankments contributed its share in making the place malarious. And further, what is not generally recognised, the very quick means of transit itself has gone against the people. In other countries, time is money ; but here in Bengal time is plentiful, but the corresponding money is not forthcoming. The rural population, through lack of education and organisation, have not been able to evolve sufficient occupation for their leisure. On the contrary, their time saved has meant only an extra item in their already insufficient family budget, owing to the psychological fact that leisure and opportunities create otherwise unnecessary habits. The inability of the people to cope with the disease of silkworms with its consequent deterioration of silk, both in quantity and quality, has led to the present condition of the silk industry. In addition to the numerous causes mentioned in Dr. Bentley's "Report on Malaria in Bengal," it is further aggravated by their old system of house planning. Every house had its attached pond, which used to supply water to the industrial people and its yield of fish to the family ; through neglect these very ponds have now become the chief breeding places of malarial parasites.

For the immediate causes we have (1) the rise of prices all around, and the exorbitant rise in the price of raw materials in particular, brought on by war conditions ; and (2) the *Mahajans*.

There are two classes of middlemen in Ghatal, the *Mahajans* and the *Beparis*. The *Mahajans* have established firms which supply raw materials, buy the finished products, give *dadans* (advance money) and are inhabitants of the locality. They are export agents having depots in Calcutta and other places. The *Beparis* are small wandering middlemen, with limited capital and carrying on cash transactions. They sell the finished products in the *hat* and sometimes to the big *Mahajans*.

The disappearance of the silk industry left the *Mahajans* only the cotton weaving industry to exploit, from which to make

up their total earnings, and this, in the case of cotton weaving, not by improving the quality and increasing the quantity of production, but by the vicious process of buying at the cheapest rate and selling at the highest. This has caused the industry to deteriorate and has brought about the present alarming condition of the weavers. The unusual rise of price of raw materials has been a further disaster to the weavers by bringing them completely under the clutches of the *Mahajans* and diminishing their earning to one fourth the pre-war income, which now varies from 0-3-3 annas to 0-4-3 per day.

In pre-war days, to set a loom working, it required raw materials worth Rs. 14-14-9, which the weavers could, somehow, manage to buy for cash, and thus demand a reasonable price for their labour. Now for the same purpose it requires Rs. 41-1-0 worth of raw materials, which they cannot afford to buy for cash and are thus compelled to go to the *Mahajans* for raw materials. (The above figures were obtained in November 1917 and a further rise has taken place since.) Of the *Mahajan's* pre-war profits I could not get any data. But their present profits, even on the spot, are never less than 50% on the finished products, leaving aside the consideration of their profit on the raw materials they supply to the weavers. To obtain an unprohibitive price for the article, all conceivable reductions are made on the remuneration given for the labour of the weavers.

When we come to think of the existing method of payment of the weavers by the *Mahajans* one is apt to lose patience and might reasonably ask for legislation to bring such transactions under the penal code. Of the hard-earned wages of this most under-paid skilled labour, amounting to 3 to 4 as., per diem, only a part payment is made by the *Mahajans* on delivery of the finished products. The weavers must wait and wait, sometimes for months, before the *Mahajans* settle their accounts.

The *Mahajans'* unusual profits have been justified by some, on the ground of the risk they undertake in *dadans*. I made exhaustive enquiries regarding this *dadan* investment. I asked all the *Mahajans*, big and small (about 30 in number); I came across in Ghatal, whether there were cases where they could not realise their *dadan* money.

There is none in record, except a solitary instance, and even in this particular case the *Mahajan* realised for 19 years an interest of Rs. 12 per annum on his investment of Rs. 25 besides Rs. 6 of this investment! Thus we see that in the course of 19 years he realised an interest amounting to Rs. 228 on his yet unrealised Rs. 19!

For their first investment of *dadan* they have adequate security;—before any further advance is made, the first amount is generally realised through the interest, the terms of the *dadan* being, that the weaver will always get 4 as. less for each 10 yds. of cloth. Taking the minimum average production of each loom, which is 40 yds. per month, we find *Mahajans* get Rs. 13 a year from each loom as interest. On an average the *Dadan* on each loom is generally about Rs. 25. Thus they realise their investment in the course of two years, besides having the advantage of the slavish obedience they secure and exact from the weavers.

The only redeeming feature in the influence of the big *Mahajans* has been that they have kept up the standard of the quality of the product, and this not from any noble consideration of patriotism or of art, but for their own profitable existence.

The small *Mahajans* and the *Beparis*, whose number is growing, are deteriorating the quality of the products very effectively and increasingly. Having neither permanency, nor established reputation as men of business, they are continually asking, and sometimes definitely instructing the weavers to manufacture cheap imitation articles, by using three different counts of yarn in the same fabric in its different parts!

SUGGESTIONS.

Of these causes the Mill-competition and Railroads are established facts, which it is neither possible nor desirable to do away with. But their effects could be mitigated and ultimately, with education and evolution of proper occupation, they could be used to the best advantage for all concerned. The existing cloth famine has most poignantly and effectively brought home to the people what is to their permanent interest. And with proper initiative and requisite organisation and necessary informations the cultivation of cotton and rearing of silk

cocoons stand the best chance of revival ; along with these, the spinning and weaving industries should be established amongst the agriculturists as a supplementary occupation, in which as of old the whole family may take their respective parts, specially the women, for whom there is at present no fruitful occupation except domestic work and who cannot undertake any outside work.

But as immediate steps, we must establish Co-operative Credit Societies to get the workers out of the clutches of the *Mahajans* and to improve the existing conditions of the industry and the workers and thus effect a reduction in the price of their products. Store Societies with the following definite objects should be organised :

(1) To secure raw materials at the cheapest rate and supply the workers directly.

(2) To supply and introduce such improved machinery and implements as can be now procured.

(3) To introduce improved patterns and designs of varying sizes and qualities to suit modern demands, alike Indian and foreign, for useful and artistic products, and thus secure a better market.

(4) To buy finished products at a reasonable rate.

(5) To establish weaving houses, on contract labour system, with improved machinery and methods of production, which would be the best means for their introduction among the individual workers and, further, for providing work for those weavers to whom the Credit Societies cannot extend their help.

All these should be done not only for the reasons given above but for the further vital consideration of stopping depopulation. Unless the existing economic stress be relieved by improved methods of production, better marketing, and spread of education, mere improvement of sanitation cannot effectively cope with malaria, which is, at once, one of the causes and effects of this deplorable state Ghatal.

STORE SOCIETY.

Finance. If a Joint Stock Company be first formed here in Calcutta, and definite

work commenced, on such a scale as its subscribed funds would permit, local funds will be forthcoming, alike from the Zamindars, middle-class gentlemen, and even the small shopkeepers. The Credit and Store Societies will mutually help each other. The Credit Society is necessary for the establishment of the Store Society, which in its turn will ensure better security for the former.

CONSTITUTION.

Organisers and supervisors should not only be efficient and well informed, capable of organising and materialising ideas, but must possess real sympathy for the workers and their needs and respect for their tradition and culture and thus be able to humanise all they do. For energy without organisation is futile and organisation without humanity is *fatal*. Workshops should be in charge of an experienced and considerate local weaver. Every effort should be made, by giving special facilities, to recruit increasingly members from the workers themselves, and thus secure their active interest in the organisation and its permanency. Further, attempts should be made to secure the co-operation of even the *Mahajans*, whose knowledge of the existing local conditions would be most helpful. If these conditions are assured the Store Society will not be a losing concern. The caste system with all its limitations managed to keep up the industries on their traditional lines. The present freedom of occupation without the necessary education which would make people realise *the dignity of labour* is one of the causes of existing conditions. The existence of Store Societies will exert its educative influence in this direction and in organisation and co-operation.

Its reasonable rate of profit will be a very efficient check on the *Mahajans*. Its workshops will not interfere with the independent weavers' artistic works. Its depots for raw materials and finished products will greatly increase the earning of the weavers, and with their prosperity, industry will flourish, the place improve, and, finally, creative art may revive.

MATISWAR SEN.

PLANTING TIME

The earth is busy ; it is planting time :
 Shine, sun ; sing, dancing rain ;
 Soon will the shrouded seed victorious climb
 To resurrection from the vanquished grave,
 And life's broad banners will unfurl and wave
 In summer's camps on shining hill and plain ;
 Ripeness will chant its clear, perennial strain
 Beneath noon's dome and midnight's starry nave.

The earth is warring ; it is planting time :
 Shine, tears ; sing, pride and pain ;
 I know not what seed hallowed and sublime
 Is being sown, with darkest sweat o'erstrewn,
 In fields of time enriched with costly ruin ;
 But it will sprout, and the wild urge and strain
 Will wave its triumph, chant its golden gain
 Under some tranquil, full-orbed harvest moon.

MAYCE SEYMOUR.

COMMENT AND CRITICISM

A Common Script for Indian Languages.

I have read with great interest the two articles of Mr. Ganguli in the *Modern Review* on the adoption of a common script for all Indian languages. He thinks that the Devanagiri script is unsuited to become the common script because of the great difficulty of writing speedily in that script and of the difficulty of transliterating the non-phonetically written Indian languages like Bengali ; he also shows that arguments in its favour are more sentimental than utilitarian ; but though he thinks that the adoption of a modified Roman script for Bengali would be a step in the right direction, he seems to suggest that the matter should be suspended for the present, till the present chaos of the Roman script is set right, and also that this latter matter should be left to the European nations themselves. But owing to the numerous important problems that would face them in the near future, and the great disagreement amongst the various advocates of widely different systems of alphabet, we may be sure there is no hope of its being solved by them at present. But if we think this problem is also of importance and urgency to us, we must set ourselves to solve it on the lines suggested by Mr. Ganguli.

The adoption of a common script for all Indian languages is not simply advantageous, but of urgent necessity to all of us. (It would also be easier and more useful to undertake it immediately when the great majority of our people are not yet acquainted with any kind of script). It will save the great waste of energy by Indians in learning a new script almost every time they attempt to learn a new vernacular in the country they live in. Many of our provinces have a large number of scripts in use.

Besides the four chief Dravidian languages, Marathi and Hindustani are also recognised as vernaculars of this presidency (Madras), and all of these have their own scripts [of these, only Marathi uses Devanagiri script, and its use is confined to a small corner of the presidency ; all the remaining scripts

have some point or other of superiority to Devanagiri]. Many other provinces are situated likewise ; the adoption of a common script has never been more urgent in India than now.

From the point of view of a non-Bengali Indian, I believe the adoption of Roman script for Bengali will be of great benefit to the country. It would immensely facilitate the learning of the Bengali language and literature by non-Bengalis, the chief obstacle in their ways at present being its script. Many of the forces that have been shaping the political, religious, social and literary destiny of the country are still kept and confined in the Bengali language, and are only very imperfectly let out into the rest of the country ; a knowledge of Bengali is a great asset to all (non-Bengali) Indians that can afford to learn it. This explains the wide desire to learn that language. The greater part of the country has still very vague conception of men like Ram Mohan Roy and Sir Rabindranath Tagore. To make up for this great want, the other Indian communities have been translating some of the best Bengali works into their respective languages but at best this arrangement is a very imperfect one, and owing to many causes these translations are often very poor success (some of them being made from English). The English translations that have so far appeared are more useful to Englishman than to us and the high price of those works is also a hindrance to us. To provide every facility for learning Bengali and popularise its literature is a great necessity for us Indians. As a step in this direction, therefore, I urge that the Bengalis should come to a conclusion immediately about the adoption of Indo-Romanic script for their language. If this be effected, I believe, it would greatly help the expansion of the Bengali language over the rest of India. Its effects otherwise also are far-reaching : by the general adoption of a modified Romanic script the Bengalis will be making one more addition to their services for the uplift and unification of India. How much useful work would already have been

done if the Ekalipiyistara Parisad of Calcutta had arrived at making Romanic script and not Devagari the 'ekalipi'. I trust the other Indian communities will follow them closely behind also in this respect, as they are doing in so many of her useful reforms—political, religious, social, literary and artistic.

A MADRASEE.

Should Our Young Students Study Our Ancient Philosophy.

In the April number of the Modern Review appeared an article on the Rector's convocation speech in which the writer opposed the suggestion of Lord Ronaldshay that Indian philosophy should be taught to our students when they first begin to study philosophy in the University. In the Editorial Notes of that number also some arguments were urged against the introduction of Indian philosophy in the undergraduate course. It is proposed in this article to examine briefly some of these arguments.

I

We shall first deal with the remarks in the Editorial Notes. It has been said :

"Do British students learn philosophy to begin with an English philosophy, or Anglican philosophy, or Christian philosophy? Do the modern Greeks study mainly the philosophy of Thales, Pythagoras, etc., neglecting modern philosophy?"

The difference between the case of a European and an Indian student of philosophy is that the former is familiar with all that is worth knowing in the particular schools of philosophy which were developed in his own country, but the latter has no idea of the remarkable achievements in philosophy in his own country unless he prosecutes his studies in philosophy beyond the B. A. degree. This is because what is called the General System of Philosophy is really the Western or European philosophy and though it takes proper account of the development of philosophy in the various countries of Europe, it has very little concern with Indian philosophy. For this reason it is necessary to teach Indian philosophy to an Indian student in addition to what is called General Philosophy. And this should be done in the beginning, for the first impressions on the mind are generally the strongest. Otherwise our students will have an idea that Western philosophy alone represents a systematized body of knowledge and is the only philosophy worth studying.

There are also other reasons why it is more important for the Indian student to study Indian philosophy than it is, say, for the Greek student to study ancient Greek philosophy. In the first place the development of philosophy in India was much more remarkable than in Greece, or in any other ancient country. In the next place Indian civilization has many special features of its own and if it is considered necessary that these special features should not be lost sight of in the system of education which we provide for our young men, then that system of education should include a course of Indian philosophy which through religion, literature and social institutions has so greatly influenced our civilization.

It has been considered inadvisable to allow students to read Indian philosophy before the "critical faculty has somewhat matured." Apparently the objection is that the student may accept the doctrines of Indian philosophy as true without

critical examination. This however is not likely to happen. The various systems of Hindu philosophy criticize each other freely. So a study of the various systems will develop the critical faculties of the student. Besides he will read European philosophy along with Indian philosophy and is sure to apply to Indian philosophy the methods of criticism with which he becomes familiar in the course of his study of European philosophy. And assuming that it will create a bias, is it not after all a lesser evil that some students acquire a bias in favour of Indian philosophy than that the greater number of students of philosophy is kept in ignorance about the nature and contents of Indian philosophy?

Another objection that the Calcutta University consists of both Hindu and Mahomedan students and it would not be "proper, prudent or expedient to make it (Hindu philosophy) an obligatory subject of study for Moslem students taking up philosophy." This objection could be urged equally against the inclusion of Hindu philosophy in the post-graduate studies. It seems to us however that there should be no objection for Mahomedan students to read Hindu philosophy. Hindu philosophy attained remarkable developments in many important departments of human thought and there is no reason why Mahomedan students should not be acquainted with them. As India is the land of adoption of these Mahomedan students it is but fit that they should know the philosophy which flourished in this soil. If we remember right, it was the Hon. Mr. Mazharul Haq who in his presidential address in the Behar Provincial Conference urged his co-religionists to study Hindu philosophy (which he had himself found highly edifying) and invited his Hindu countrymen to study the history of Islam. This, he said, is likely to promote mutual understanding and good will between the two great sister communities of India.

It has been said that it would not be easy to find competent teachers of Hindu philosophy "who have studied it in the original and who at the same time are capable, by their training and knowledge, to teach it critically, taking nothing on trust, putting everything to the test of reason and experience and accepting only that which can stand that test, and even then not resting on it as something final." We admit that it would be very difficult to find such ideal teachers, especially in the beginning. But should the greater portion of students be deprived of a knowledge of the subject for this difficulty? What seems necessary is that the teachers should understand Hindu philosophy and should be able to explain it to the students. After all ideal teachers are rare in any branch of knowledge. It is not likely that the teacher of Hindu philosophy will impress upon the students that the doctrines of the various systems of philosophy are revealed and must not be questioned. Even if some teacher tries such a thing, he will not be readily accepted, for we ought to remember that he would be teaching students who have already had some training in the western system and some knowledge of western science.

II.

We shall now examine some of the arguments in the article already referred to. The writer says, "India is so oppressed by the sense of perfection attained by her ancient sages that we approach their study not with an open mind but with a reverential awe which effectually stifles all freedom of thought in us. Jaimini and Kapila and Samkara * * are

not merely propounders of new schools of thought but are canonised semidivine saints to question the truth of whose teachings would be little short of impiety."

It is difficult to imagine how a student of Hindu philosophy can get the idea that it is impious to question the truth of its teachings when he finds the advocates of each system freely criticizing the other systems. As a matter of fact the orthodox Pandits, both modern and ancient, generally adhere to a particular school of philosophy and consider the doctrines of the other systems as defective. We know that Chaitanya declared that Samkara's interpretation of Brahma Sutras is perverted and misleading and this view is still held by many of his "followers" who are not considered as impious.

Nevertheless it is true that some of the propounders of Hindu philosophy are held in the highest regard by the Hindus. But what does it show? It shows that the Hindus regard the teachings of these philosophers as of the highest importance and therefore to be cherished most reverently. The Hindus fancy that in the intellectual achievements of these sages they recognize the direct working of the Divine Spirit whom they believe to be the ultimate source of all human activities. Should this be regarded as a justification for not teaching their philosophy to the Hindus? Should it not on the other hand be regarded as the very reason why the Hindus should be afforded every facility to study their ancient philosophy? The Christian regards the teachings of the Bible as divinely inspired. But we have never heard it suggested for this reason that the Christian should not be allowed to read the Bible as it is likely to make his vision prejudiced. The fact is that the greater the veneration with which a book is regarded the greater will be the benefit which a perusal of the book will afford, for with a spirit of veneration the mental faculties are on the alert and the teachings sink deeply into the mind.

Assuming however that the Hindu has an improper veneration for his own philosophy which it is necessary to remove from his mind, the best way of doing so is not to keep him in ignorance of the contents of his philosophy for in his ignorance he may exaggerate its real worth. Let him read both Indian and European philosophy and form an idea about their comparative value. The result of the present system of education in which most of our young men are kept in the dark about our philosophy is that there is one class of young men who have too great a veneration for the ancient system and there is another class of young men who have nothing but undisguised contempt. This is not a desirable state of affairs. Let our young men see what our philosophy really is. We plead for "more light". Let not the advocates of the progressive school oppose this plea.

As will appear from the following passage the writer makes a number of assertions for which sufficient justification does not exist:

"Will it be denied that Western philosophy has always laid more emphasis on the ethical side of human relations than Eastern? We do not forget that insistence on purity has always formed a prominent feature of our philosophy but has not that purity often been of a ceremonial and mechanical character? We know that the quest of the Brahman is introduced in the aphorism with a word denoting 'after this' (अतः) and this is made by the commentator to cover a prolonged course of spiritual training * *. But such questions of spiritual growth are lost in the immensity of its pantheistic abstractions, the result

of which is the total confusion between what is ethically good and ethically bad, as is everywhere the case in the Puranas.

We must begin by admitting that our philosophy does not lay proper emphasis on the ethical side of human relations. And this, though in most treatises on Hindu religion and philosophy it is laid down that in order to make spiritual progress possible we must control our passions (इन्द्रियनिग्रह), renounce all desire of enjoyment either in this world or in the world hereafter, be indifferent to pleasure and pain, and remain unmoved by joy or sorrow. Unfortunately personal cleanliness is also insisted upon, and so the entire course of training is condemned as 'ceremonial and mechanical.'

The fact that in one instance the preliminary course of spiritual training is not explicit in the aphorism but is given in detail by the commentator does not matter, for the commentary is a part of the system of philosophy and indicates its general trend of thought which is the subject of discussion. And surely it is not suggested that ethical questions are only taken up in the commentaries and so are nowhere to be found in texts and aphorisms. It is further stated that ethical questions are overlooked in pantheistic doctrines. The small but important difference between Vedantism and pantheism is lost sight of, and the fact that the other systems of philosophy do not even make an approach to pantheism is ignored. And the whole thing is wound up by the startling assertion that "there is a total confusion between what is ethically good and ethically bad, everywhere in the Puranas." So there is not one instance in the entire Puranic literature where what is represented as good is really good. It sounds almost like the peroration of the speech of a rabid Christian missionary.

It seems that the writer suffers from some of the popular misconceptions about Hindu philosophy. One such misconception is that it favours a life of inaction,—a misconception which has been refuted in the Editorial notes of this number of the Magazine. The writer of the article says however, "In India it (Philosophy) has taught us to pin our faith to the fatalistic doctrine of Karma and has taken away all incentive to action by promising reward in after life." In the first place the doctrine of Karma is not fatalistic. Then it is not clear how the promise of reward in future life tends to promote a life of inaction. One would suppose that a belief in our actions being rewarded in future life is likely to be an incentive to good actions in this life. The teaching of Hindu philosophy is however to do what is good without any desire for the reward either in this life or in the next. The writer also ridicules another tendency of Hindu philosophy. It makes men eager to retire on the hills to meditate on their release. This love of retirement and meditation which the writer apparently looks upon with disfavour is, however, not peculiar to the Hindu sages. We find it in the lives of Buddha, Christ and Mahomet,—men who have revolutionised human progress. It may be urged that these latter were concerned not so much with their own release as with the release of their fellowmen. The distinction however is not material, for unless a man knows how to put an end to his own miseries, how can he teach his fellowmen?

The assertion of Dr. Lindsay that the political dependence of Hindu nations is the nemesis of the teachings of their philosophy should be regarded as an instance where two prominent facts are believed to be related as cause and effect merely by the reason

of their association. We know that foreign scholars are likely to misunderstand the teachings of our philosophy, as they have not the opportunity to learn it firsthand, and have their bias and fixed notions. There are also foreign scholars more competent than Dr. Lindsay who do not agree with him. But we do not like this quoting of foreign opinions whether our philosophy is good or bad. We ought to see it for ourselves.

Lahore,
June, 1918.

BASANTA KUMAR CHATTERJEE.

Lord Ronaldshay's Rectorial Address— Indian Philosophy and English Literature as Instruments of our University Education.

All educated Indians, I doubt not, must be perfectly unanimous in their dissent from Lord Ronaldshay's idea of how English should be taught in our Indian Universities, viz., that we should learn the subject as a spoken language, the sole object being to acquire what his Excellency calls 'a working knowledge' of the language, avoiding all contact and touch with the vast, inspiring English literature, a veritable *El Dorado*, or the 'Realm of Gold', as Keats poetically described it,—which constitutes the most precious legacy of the British race for the enrichment of the human mind for all time to come. Indeed, the commonest understanding of an Indian student must wonder how the Rector of the premier University in India could propound such a pre-eminently or purely 'practical' theory of literary education on the occasion of its convocation. It seems to me that the explanation of this curious phenomenon is to be found in the duality of the national character of the illustrious speaker. For, does not Emerson, the saintly thought-leader of America, observe in his essay on English literature that there are two nations in England—not the Rich and the Poor, nor the Normans and the Saxons, nor the Celt and the Goth, but the two complexions or two styles of mind, viz., the *perceptive class* and the *practical finality class*, the first in hopeless minority, numbering a dozen souls, and the second in huge masses of twenty millions. And it is to be feared that with all his high culture born of an English University education Lord Ronaldshay has scarcely ceased to be one of the huge 'practical finality class' of his countrymen,—a circumstance for which perhaps his Excellency's pronounced Imperialistic political cult and training must be held mainly responsible. It therefore becomes necessary, strange though it may seem to many of us, to remind the Rector of our University of what the greatest living Englishman of letters, the illustrious Morley, says (and what our college boys read with approbation) about literature and its function as an instrument of true education. Says Lord Morley in his "Studies in Literature":—"Literature is one of the instruments, and one of the most powerful instruments for forming character, for giving us men and women armed with reason, braced with knowledge, clothed with steadfastness and courage, and inspired by that public spirit and public virtue of which it has well been said that they are the brightest ornaments of the mind of man. My notion of literary student is one who through books explores the strange voyages of man's moral reason, the impulses of the human heart, the chances and changes that have overtaken human ideals of virtue and happiness, of conduct and manners, and the shifting fortunes of great conceptions

of truth and virtue.....This is what makes literature, rightly sifted and selected and rightly studied, not the mere elegant trifling that it is so often and so erroneously supposed to be, but a proper instrument for a systematic training of the imagination and sympathies and of a genial and varied moral sensibility. . . . The thing that matters most, both for happiness and duty, is that we strive habitually to live with wise thoughts and right feelings. Literature helps us more than other studies to this most blessed companionship of wise thoughts and right feelings." Indeed, we cannot too often repeat to ourselves the oft-quoted but ever inspiring Wordsworthian lines.

"There is

One great society alone on Earth :
The noble Living and the noble Dead."

It is not however to be supposed that I regard the method by which we are taught English literature in our schools and colleges as the right method. On the contrary our standing quarrel with current system of our university education is that the literature as taught under that system, is not rightly sifted and selected, or rightly studied for the matter of that. Under the system in vogue we do treat literature as 'the mere elegant trifling,' and are practically afforded no opportunity to 'strive habitually to live with wise thoughts and right feelings.' What we are enabled to do is merely hurriedly to pick up a scrap here and a scrap there, and cram and stuff our brains therewith in order to buy scraps of diplomas as passports to second or third rate jobs in mercantile or Government offices, or at best to the learned professions. And it is to be very much regretted that his last convocation speech is apt to create the impression that our new Rector would have the ambitions and aspirations of our University men soar no higher.

It is a complaint too frequently dinned in our ears by critics, both friendly and unfriendly that our average matriculate does not possess sufficient knowledge of English to properly follow the lectures given and text-books taught in his collegiate course of study. Assuming this charge against our boys to be well-founded on facts, the question arises—who or what is responsible for this deplorable state of things? Are the generality of our boys naturally deficient in brain-power or the faculty of learning languages, or, is there any grave defect in the system of their teaching itself and the test of proficiency required of them that accounts for this deplorable result? I suppose there can be found not one even among our European educationists who would go the length of marking the whole class of Indian pupils with the brand of intellectual inferiority. Such a sweeping condemnation of a whole race, if it to be seriously hurled forth, will not stand a moment's scrutiny by the light of history and actuality. It seems to me evident that this recent depreciation in the value of our matriculates, and therefore of our common run of University products, is due, among other allied causes, to the depreciation or rather the practical expunction of literature as an instrument of teaching English in the Secondary (High school) stage of education. Though a large variety of books are recommended as models of English style to be copied by the young pupils about to enter the portals of the University, they are not required to study any of these books with anything like an approach to thoroughness. At the examinations however they are asked to explain or give the substance of 'unseen'

English passages, as if they were born masters of the English style and vocabulary. The net result of this unnatural system is that either the boys of our schools are taught none of the books recommended, or some of these are hurried through, as the whim of the teacher guides him, in a manner that not only are the pupils not a whit better for their study of those books but they become confirmed strangers to the habit of deep study so essential to the 'blessed companionship of wise thoughts and right feelings' spoken of by Lord Morley. Is it, therefore, at all to be wondered at that the boys simply scrape together and use words without knowing their appropriateness and significance and lack in the habit of clear and connected thinking, and consequently fail to fully grasp and assimilate others' thoughts in the advanced stage of their educational career?

Then in the name of imparting our boys the knowledge of things, as distinguished from knowledge of vague words, the Direct Method of teaching the foreign language has been introduced in the bottom classes of Government schools, altogether banishing the Vernacular as a medium of instruction from the class rooms. This method of teaching a foreign tongue to the Bengali children seems to the uninitiated like me as no less perverse than that of nurturing infants which deprives them of their mothers' suck and puts them upon tinned and solid food instead. No wonder therefore if the products be lean and lank growths of dwarfish stature, devoid of all rotundity and ruddy glow of healthful flesh and blood.

I however find myself completely at one with Lord Ronaldshay when his Lordship characterises the exclusion of Indian Philosophy from the curriculum of our university up to the B. A. Course as a profound anomaly. But the writer of a very learned contribution to the last April number of the Modern Review holds just the contrary view, the trend of his opinions being that the study of Indian philosophy during the under-graduate stage of education by Indian boys will be fraught with gravest evils, in that such a study is apt to perpetuate the Indians' proneness to a monkish other-worldliness, their fatalistic bent of mind and absolute subordination of Reason to the tyranny of Shastric and Social authority, and thereby incapacitate them for the modern citizenship and service of Humanity as God-in-man. To my mind these apprehensions are the outcome of misapprehension of the true character and consequence of philosophic teachings, as well as of some confusion of ideas as to the real causes that have led to our present intellectual servitude. For, if human reason play a dominant part in any department of human activities, it is in the domain of philosophy. And for breadth, range and variety of thoughts embracing in its sweep the rankest Materialism of Chabak on the one side and the absolute Idealism of Sankara on the other, no other single country's intellectual output, ancient or modern, can compare with that of India. What other systems have driven logical reasoning to its last, necessary conclusions, unhampered by dogmas and theological pre-occupation as Advaita-Vedanta of India? If the Indian philosophy has 'come to a dead halt' and 'the student of that philosophy has become barren', as the learned writer of the aforesaid article in the Modern Review tells us, this is so, not because that philosophy has a natural tendency to stifle originality of thought or reason, or is devoid of elements that inspire mental activities, but because it is not properly taught and studied at all. The fact of the matter is that there is nothing like the *student of Indian philosophy*, in any

sense of the expression, among our undergraduate or post-graduate students. As to the daily dwindling number of pupils of our moribund indigenous seminaries called *Tols*, for lack of incentive and encouragement as well as of opportunity, the range of their study scarcely travels beyond Grammar and *Shmriti* and at best the *Nyaya* system.

The instances of superstitious belief and readiness to blindly bow down to traditions and unreasoning social practices and prejudices even among some of our educated folk cited from experience by the writer above mentioned seem to me due, first, to a reaction born of a purely secular system of education of a people upon whose inner nature the spiritual instinct has been indelibly imprinted by their long historical experience and evolution, and secondly, to the divorce of the current traditional religious faith from the light of philosophic lore. Roughly speaking, the barrenness of Indian Mind and the process of putrefaction of the current Hindu faith are coeval historic events, both owing their origin to the political servitude of Hindu India that followed Mahamedan conquest, though other disintegrating causes had already been at work to pave the way for that servitude.

But the great spiritual movement of Sree Chaitanya, the literary renaissance and the propounding of the Navya Nyaya system that accompanied and followed the advent of the Prophet of Nuddia, and lastly, the new interpretation of Hindu philosophy and religious literature in the light of Modern thought given by the great religious teacher of our day, the Swami Vivekananda who can fitly be called the Sankaracharya of our times,—all these indicate that our age-long political servitude has not completely uprooted the germ of originality and the native instinct of spirituality of the Hindu mind, but that these still lurk in the hidden depths of that mind, awaiting fresh opportunity to sprout forth into a vigorous growth. I cannot omit mentioning that the philosophical and religious writings of Sir Rabindranath also point to the same hopeful conclusion.

We are next told by the same writer that the Western philosophy is more virile and practical than the Indian. In all seriousness may I ask—Is there a more virile and truly practical teaching in any philosophic or religious system than that which proclaims the identity of human personality with the Divine and insists upon our cultivating, by certain prescribed practical training, the sense of unity of our individual souls with those of the entire universe? And is the moral sense that flows from such an all-comprehensive philosophic culture of the intellect and the heart inferior to the superimposed moral precepts of the Christian cult and theology?

I am fully alive to the need, in our present economic helplessness, of more and more widespread cultivation of the Western sciences. But the way in which those modern sciences are pursued and their achievements utilized in the West ought to serve as an eye-opener to us, and put us on our guard against abandoning study of philosophy in favour of a reckless pursuit of the material science, as it is being pursued in the West, without reference to its

* If there be any who entertain doubt as to the almost superhuman virility and high practicality of the Vidantic teachings, I would invite his attention in particular to Swami Vivekananda's four lectures on 'Practical Vedanta' in his "Jnana Yoga."

relations with man and his highest well-being. Wordsworth exclaimed 'what man has made of man!' In the same vein one may ask—what science has made of man or man of science? "The motive of science was," says Emerson, "extension of man on all sides into nature till his hands should touch the stars, his eyes see through the earth, his ears understand the language of beast and bird and the sense of the wind, and, through his sympathy, heaven and earth should talk with him. But that is not our science. All our science lacks a human side." " puts humanity to the door." "wants the connection which is the test of genius." "science in England, in America is jealous of theory, hates the name of love and moral purpose." "In the absence of the highest aims, of pure love of knowledge, and the surrender to nature, there is the suppression of the imagination, the priapism of the senses and the understanding; we have the factitious instead of the natural, tasteless expense, arts of comfort and the rewarding as an illustrious inventor whoever will contrive one impediment more to interpose between man and his objects."

The same author points out the revenge of this inhumanity of science as follows:—"Man is a shrewd inventor and is ever taking the hint of a new machine from his own structure, adapting some secret of his own anatomy in iron, wood and leather, to required function in the work of the world. But it is found that the machine unmans the user. What he gains in making cloth he loses in general power." "The robust rural Saxon degenerates in the mills to the Leicester stockinger, to the imbecile Manchester spinner,—far on the way to be spiders and needles." "The Machinery has proved, like the balloon, unmanageable, and flies away with the aeronaut. The Machinist has wrought and watched, engineers and firemen without number have been sacrificed in learning to tame and guide the monster." †

† One scarcely requires to be told that the world-

Now, to avoid aggravation of such disastrous consequences to humanity and minimise the existing evils, it has already become incumbent upon the modern civilized man to clog betimes the reckless, ruinous career of this monster that science has come to be, by linking him in lawful wedlock to the fair-featured Damsel of Philosophy. 'The balanced soul' of Plato, as Emerson tells us, who had the excellences of Asia and Europe in his brain, viz., the unity of the former and the detail of the latter, worked out such a needed Synthesis once, about 2500 years ago,—and the world is awaiting with bated breath the advent once more of such another or a greater Synthesiser.

A beginning has already been made by our Philosopher-Scientist, Sir Jagadishchandra Basu who has laid the foundation for the New School of humanising science by broadbasing it upon the solid rock of the unifying Idealism of Asia. And who knows but that another giant Soul may not arise out of that sacred soil of this ancient land to evolve and propound a New Philosophy of life, based upon a broader interpretation of the ever-increasing facts that the progress of science is everyday bringing to light, such as is yet beyond the highest reach of your Bergsons and Berkleys? The life's work and writings of Rammohan Ray, Vivekananda and Rabindranath, have cleared the way to a great extent. But a far more general diffusion of the hidden riches of Indian philosophy, not through the narrow street-pipes of Anglicised Catechisms like those of Max Muller, Paul Deussen, or Thibaut, but through deep diving into the perennial Spring itself, is the *sine qua non* for the dawning of that day of consummation.

AN OLD ALUMNUS.

wide orgies of the politico-military cannibalism of Germany have furnished the latest proof of the inhumanity of modern sciences, and of the inevitable revenge that follows it and seems to threaten all humanity with a speedy doom.

INDIAN MEDICINAL PLANTS*

THIS very valuable work is neatly printed on thick art paper. The illustrations are clear and lithographed on good paper. The portfolios are beautiful.

There are altogether 1381 Indian medicinal plants dealt with in this work. We have first the botanical name of the plant, and then, where these are known, the Sanskrit and vernacular names. Then its habitat is given. This is followed by a

scientific description of the leaves, flowers, fruits, etc. The parts used for medicinal purposes are then indicated. Last come the medicinal properties ascribed to them, and their uses.

In a learned introduction the Editor, Major B. D. Basu, dwells, among other things, on the knowledge of medicinal plants which the ancient Hindu possessed at different periods of their history. From the introduction it will also be clear that a work like the present one was a desideratum and it will be of great use to students of economic botany, medical men, manufacturers of medicine, agricultural and forest officers and all who are interested in the development of the economic resources of India.

As the Editor says, the importance of studying the subject of Indian medicinal plants has been again and again insisted on by many writers, and it is too late in the day to discuss the necessity of such a study. "The ease and cheapness with which

* "Indian Medicinal Plants"—By Lieutenant-Colonel K. R. Kirtikar, F.L.S., I.M.S. (Retired); Major B. D. Basu, I.M.S. (Retired); and an I. C. S. (Retired). Published by Sudhindranath Basu, M.B. Paniel Office, Bhubaneswari Asrama, Bahadurganj, Allahabad 1918. Cloth, gilt-lettered. Letter-press in two parts. Pp. lxii+1419+ii. Four Portfolios containing 1033 Plates of illustrations. Price Rs. 250.

these are procurable, the marvellous powers that are attributed to them in the cure of different maladies by natives of India, should induce us to investigate their properties and settle once for all their claims on our attention." The indigenous drugs have not so far been carefully and systematically studied, although there are many works on the medicinal plants and drugs of different provinces of India. The present work will be a great help to such further study of medicinal plants as must be undertaken in the interests of science and humanity.

At present there is no pharmaceutical society or school of pharmacy in this country to carefully study and investigate the subjects of indigenous drugs. "The establishment of such an institution is highly desirable; so also farms of medicinal plants." In the May number of this Review, we have referred to what is being done at present in France and Holland to encourage the starting and maintenance of medicinal plant gardens and what a profitable trade there is in France in these plants. "Regarding the growing of medicinal plants, Mr. F. A. Miller writes in the journal "American Pharmaceutical Association III, pp. 34-38" that the time has arrived to reduce the work of drug cultivation to an exact science and to determine the commercial possibilities of the most promising forms, in the same manner as has been done in agricultural and other economic farms."

During the present war, many drugs and medicines hitherto imported from the West, have either become very costly or quite unobtainable. Mr. R. P. Craford, writing in *Scientific American Supplement* for September 8, 1917, on "reducing drug plant cultivation to a science," says, "that drug plant cultivation is far from easy and the institution that works out these problems in connection with several score different plants has a difficult task ahead, but one which may pave the way toward American independence in drug science." The Editor of the present work says in the same spirit that "scientific cultivation of drug plants in this country will make India independent in drug science." Lieut. Col. Sir Leonard Rogers is reported to have said before the Indian Industry Commission that "most of the drugs imported into India were absolute refuse, and considering that one-half of the drugs in the British pharmacopœia are indigenous to India and that most of the rest could be cultivated, there is clearly an opportunity of developing an industry that has been almost neglected, and if India is to grow its own drugs it must take care that it gets them unadulterated." A Hakim wrote sometime ago to the *Bombay Chronicle* condemning the trade in indigenous drugs as based on ignorance and fraud. He said: "Those who have the trade in their hands at present are inadequately qualified for the task. They do not know whence the drugs are brought, where they are cultivated, and whether the individual drug is the same as it is alleged to be. They do not know the age of the drugs they use, and whether they still retain any of the medicinal properties: how they should be preserved and taken care of, and so forth. The result of this ignorance is that throughout the country quite useless old medicines are consumed." This means that large numbers of patients die who would have recovered if good drugs were available. The establishment of medicinal farms in well selected

localities will exercise scientific control over the cultivation of and trade in medicinal plants. Regarding the advantages of conducting a farm of this nature Messrs. Burroughs Wellcome and Co., who have established such a one, write:—

"1. A drug may be treated or worked up immediately it has been collected.

"2. Herbs may be dried, if necessary, directly they are cut, before fermentation and deteriorative changes have set in.

"3. Freedom is ensured from caprice on the part of collectors, who, in gathering wild herbs, are very difficult to control in the matter of adulteration, both accidental and intentional.

"4. Opportunity is provided to select and cultivate that particular strain of a plant which has been found by chemical and physiological tests to be the most active, and which gives the most satisfactory preparations."

There are many other considerations which make it imperative that drug plants should be cultivated scientifically. The trade in indigenous drugs is by no means small and negligible. Dr. Kaikhosru K. Dadachanji, late of the Indian Medical Service, said in the address which he delivered at the monthly meeting of the Bombay Medical Union on the 31st January this year, that, "The Indian consumers of medicines depend mostly on herbs growing wild in the forests. This inland trade is very large, in the Punjab alone amounting to half a crore of rupees."

There are many plants mentioned by Hindu medical authors which are not procurable now; e.g., Kakoli, Kshira Kakoli, Medha, Maha-medha, Jivaka, Risabha, &c. Either the plants have become very rare or extinct, or there are no means of identifying them. The botanical descriptions and illustrations in the present work ought to prevent our losing sight in future of any medicinal plants that are in use at present. Those which have become rare in the wild state ought to be scientifically cultivated.

By chemical analysis and physiological experiments the alleged medicinal properties of plants in use should be put to the test. This will help in introducing new drugs into the pharmacopœia and in weeding out the worthless from the good.

The state ought to encourage and, where necessary, initiate new industries. Medicinal Plant Gardening is such an industry. Laboratories for analysing drug plants should also be established by the state. The Imperial and Provincial Agricultural and Forest Departments of British India should make use of the information brought together in this monumental work. The Native States are still the refuge of many a precious heritage of our past. There is undoubtedly a great deal that is valuable in our ancient system of medical treatment. But if it is to have a fair chance and to survive and be useful, it must be made progressive and the drugs prescribed by the Vaidas and Hakims must be fresh, genuine and unadulterated. Hence all Native States should have medicinal plant gardens and pharmaceutical laboratories, and their Agricultural and Forest Departments should be provided with copies of this work. Now that it has been published, the educated section of the public should insist that all indigenous physicians of repute and all the leading pharmaceutical factories should be able to scientifically identify the plants they use.

INDIAN PERIODICALS

National Education.

In the course of a telling article contributed to the *Servant of India*, R. P. Paranjpye tries to show that the scheme of National Education recently formulated is based on wrong principles and is impracticable in details. Mr. Paranjpye believes firmly that imparting education of every kind, is, in the main, the duty of Government, as the keeping up of the police and military forces is. No private body can adequately undertake it. Though we do not agree with all the views expressed in the article under review we have no hesitation in saying that there is a good deal of truth in the following observations of the writer which we commend to the careful consideration of all those who are interested in the spread of education in India.

The present system of education is said to have been invented for the single purpose of providing clerks for Government. Any good results that may have arisen out of it are said to have come in spite of the system. We are afraid that this is going too far. For a rational estimate we must take into account the good results as well as the evil, and every reasonable man will be constrained to say that the former vastly preponderate. Even this present feeling of nationality is the direct result of our present system of education. Did the Madrasi, the Bengali, the Maratha and the Sindhi even do lip service to the idea that they are all children of the same soil and their interests are mainly identical sixty years ago? The present system has its defects no doubt, and attempts should be made to improve it; but it would not be desirable to do away with it root and branch, even if it were possible.

National Education in England has always meant education of every child in the country and has generally been regarded as the duty of the Government. The late Mr. Gokhale's advocacy of free and compulsory primary education was in this sense directed to secure national education in India. Such a system of universal education cannot be achieved by any private agency, however energetic, though we have a vast respect for the energy of Mrs. Besant and her co-workers. It has got to be done through the agency of Government and Government alone. Private agencies can at the best be only supplementary to Government, stepping in to make new experiments, to fill in occasional gaps and to make Government realise its duties.

Perhaps National Education may denote that the educating agency should be Indian. Our object in asking for a predominantly Indian element is that it is only Indians who can be naturally expected to be

the proper teachers of Indians, that they will be cheaper, that they alone can thoroughly understand the social system of India, and that any preference shown to Europeans in the matter of education leaves in the minds of Indians feelings which are altogether alien to true educational ideals.

There is a third point on which this campaign insists and that is that the medium of education should be the vernaculars of India. The promoters of this campaign attribute all sorts of evils, real or imaginary, which India is suffering from, to the present system of higher education through English. Curiously enough, on this subject extremes meet. The enemies of Indian progress are found bemoaning the day when English education was introduced into India and would, if they could, set back the hands of the Indian educational clock and fight again the battle so decisively won for English by the strong advocacy of Macaulay. We ought to take care that our advocacy of the vernaculars from our point of view does not play us into the hands of the Sydenham school.

Another point on which the promoters of the campaign lay so much stress is the subject of religious education. Whatever the merits of religious education may be, it has nothing in common with anything "national." Religion in the accepted popular sense of the term has been mainly an anti-national force in India. There is nothing so efficacious in rousing the most potent anti-national feelings as the introduction of the religious element. Nothing would please our enemies better than to see this propaganda attain the utmost success. Is it wise to play into their hands?

It is agreed on all hands that it is the duty of Government to educate its people, and very few will be disinclined to agree with the further position that a Government should not abdicate its proper function of regulating the education of its people. This does not mean that the educational system of a country should be moulded in 'cast-iron' moulds. But there must be a general policy underlying the educational system, leaving private agencies to make new experiments and supplement the gaps that must necessarily remain in the case of such a vast machine as Government. To say that we are going to have a private educational system would be as ridiculous as to say that because there are occasionally hard cases of mismanagement in the administration of the irrigation works in the country we should straightway do away with a Government system of irrigation and start a complete private system of irrigation works in the country. If we have faults to find with the Government system we should agitate to get these removed.

Nobody recognises more than this writer the defects in the present constitutions of our Indian Universities. The Present writer has taken his part in getting our Bombay University at least to express a decided opinion, adverse to the first proposed draft

of the Patna University Bill, and we have congratulated ourselves on the fact that that Bill was modified almost out of recognition in its final shape. We would like the constitutions of our Universities radically altered and shall do all we can to get it done, and the Bombay University has already made recommendations to this effect. This we regard as the proper statesmanlike way of setting about the solution of the University problem in India. If we merely sulk and have nothing to do with the existing organisations, instead of improving them we shall only harm ourselves.

The question as to the class of students whom the National University will attract is another very difficult matter. At present our Universities are the only avenues to the various professions, Government services, etc. The average student who would join the National University will have to give up all idea of joining any of these professions or entering Government service. He must have either sufficient private means to live without a profession—and of this class there are very few in India—or he must join some business line or enter some industrial workshop. The history of the various National Education institutions in Bengal or the Samartha Vidyalaya at Talegaon will show that they languish for want of students and that the few that join them repent of their step. These last are poor, enthusiastic boys—though their enthusiasm is misled—while the children of the leaders themselves were never sent to these schools. The only real directions in which the leaders of the National Education movement can move with profit are technological institutes, perhaps commerce colleges and schools, possibly a medical school or college and, we must add, theological seminaries. If they start arts colleges, not many students will join them unless they are guaranteed some careers after they complete their course. Even private firms, with their managers bred up under the old system, will probably prefer a man with a certificate of known value than make experiments with another with problematical attainments.

Democracy.

Writing in the *Young Men of India* for June, P. N. F. Young admits that of all forms of Government prevalent at present democracy is the best, but perhaps it is an impossible ideal, says he. We read :

The French Revolution began the history of modern democracy. More than anything else it was instrumental in changing the meaning of the word *demos*, "the people." From being a name of contempt it became a word of honour. Hence, to-day, "democracy" is considered an honourable and not a corrupted form of government ; and perhaps the most accepted definition is "Government of the people, by the people, for the people."

The United States of America is probably the most democratic country in the world. Here, putting aside unessentials, the important facts are, first, that those who make the laws and those who are chiefly responsible for their execution are all *elected*. This is true in local, state, and federal governments. And

second, that those who elect are substantially the whole male adult population. Neither birth nor wealth gives any man advantage over another as far as a voice in the government of the country is concerned. All men are equal. The principle of election has been carried so far in some of the component States that, as in Athens, the judges themselves are elected. Thus, the President of the United States is elected by the whole people, and, though he appoints his own executive assistants, his appointments must be approved by the Senate, which is itself elected by the elected Legislatures of the States of the Union. And the Governors of these States, as well as the Legislatures, are also elected. Further, though this may not be an essential of democracy, almost all officials change at every election, and there is, therefore, no permanent civil service as in the older constitutions of Europe, or as in this country.

It will be clear that the belief behind this kind of government is that government is not a matter of trained skill and exceptional talent, but that the ordinary man can be trusted. In the great controversy as to whether or not "the masses" are to be trusted to do what is right and do it well, the American people decided that they are to be trusted.

Nevertheless, the truth of the matter is that in all human society, whatever the *theory* may be, power actually tends to be wielded by the few who are sufficiently vigorous and interested in public affairs to make use of the prevailing indolence and deference of the many. And this has taken place even in the United States whose citizens are pre eminently free, vigorous, and enlightened.

This is not to condemn democracy. Tocqueville saw in the United States Government an unrivalled measure of freedom and a great and valuable stimulus to the faculties of the citizen. Such benefits, essentially democratic benefits, were possible because there was a basis of social equality, local self-government, and widely diffused education. And, no doubt, these benefits are best achieved under the democratic form. The gravest disadvantages attendant on this form of government, as so far observed in history, are wide-spread corruption and mismanagement, the excessive power of party organizations, and the government used not for the common welfare but for party gain.

The following observations on

Why Men Fail

occur in an article contributed to that excellent monthly *The Mysore Economic Journal* by James M. Glover.

To explain the problem of why men fail is almost as impossible as to point out the reason why other men succeed.

"Failure" is arbitrary and comparative word. Failure is a mere matter of opinion.

A world full of "enormous successes," or their enormous successors, would be hardly tolerable.

I have not the slightest doubt that in some future (improved) world when everybody, nearly, has learned exactly how not to fail, there will be a peculiarly jolly life for the one "failure."

There is no royal road to failure, some achieve failure, some have it thrust upon them.

It must always be remembered that failure is not necessarily labelled, it wants discovering much in the same way as success. It may very well be that failure in a certain direction is merely meant to drive a man out of a wrong groove into one more fitted to his capabilities.

In very many cases "failure" is merely an explanation of being before one's time.

It is obvious that the reason why men fail is because they have omitted to think of the obvious. While wearisome sages are thinking on the question of perpetual motion, somebody else invents the "perforating machine," whereby you can tear stamps, cheques, receipts, etc., apart, and by this simple device earns an ample reward. I forget the name of this gentleman, but I know he "did better than," shall we say, Archimedes.

Failure cannot be judged until the flight of time has proved the event.

In a general summary failure in most walks of life is due primarily to an absence of preconceived determination in one sense, and an absence of pluck in another.

Half the great successes in commercial life are achieved by men who use no greater note-book than a half sheet of note-paper on which they note down their daily routine. They make up their mind to carry out a certain day's work, or week's work, or year's work, and so know where they are all the time. Apply it how you may, the principle is the same. The routine must be applied to your daily work, your daily food, your daily finance.

The National Evolution of Poetry.

The series of erudite articles from the pen of Aurobindo Ghose dealing with the scope and form of the future poetry still continues in *Arja*. In the May number the subject discussed is the national evolution of poetry. Says the writer :

The work of the poet depends not only on himself and his age but on the mentality of the nation to which he belongs and the spiritual, intellectual, aesthetic tradition and environment which it creates for him. It is not to be understood by this that he is or need be entirely limited by this condition or that he is to consider himself as only a voice of the national mind or bound by the past national tradition and debarred from striking out a road of his own. In nations which are returning under difficulties to a strong self-consciousness, like the Irish or the Indians at the present moment, this nationalism may be a living idea and a powerful motive. And in others which have had a vivid collective life exercising a common and intimate influence on all its individuals or in those which have cherished an acute sense of a great national culture and tradition, the more stable elements of that tradition may exert a very conscious influence on the mind of the poets, at once helping and limiting the weaker spirits, but giving to genius an exceptional power for sustained beauty of form and a satisfying perfection. But this is no essential condition for the birth of great poetry. The poet, we

must always remember, creates out of himself and has the indefeasible right to follow freely the breath of the spirit within him, provided he satisfies in his work the law of poetic beauty. The external forms of his age and his nation only give him his starting point and some of his materials and determine to some extent the room he finds for the free play of his poetic spirit.

In poetry, as in everything else that aims at perfection, there are always two elements, the eternal and the time element. The first is what really and always matters, it is that which must determine our definitive appreciation, our absolute verdict, or rather our essential response to poetry. A soul expressing the eternal spirit of Truth and Beauty through some of the infinite variations of beauty, with the word for its instrument, that is, after all, what the poet is, and it is to a similar soul in us seeking the same spirit and responding to it that he makes his appeal. It is when we can get this response at its purest and in its most direct and heightened awakening that our faculty of poetic appreciation becomes at once surest and most intense. It is, we may say, the impersonal enjoyer of creative beauty in us responding to the impersonal creator and interpreter of beauty in the poet ; for it is the impersonal spirit of Truth and Beauty that is seeking to express itself through his personality, and it is that which finds its own word and seems itself to create in his highest moments of inspiration.

There is also the personality of the poet and the personality of the hearer, the one giving the pitch and the form of the success arrived at, while the other determines the characteristic intellectual and aesthetic judgment to which its appeal arrives. The correspondence or the dissonance between the two decides the relation between the poet and his reader, and out of that arises what is personal in our appreciation and judgment of his poetry. In this personal or time element there is always much that is merely accidental and often rather limits and deflects our judgment than helps usefully to form it. But apart from this there is always something essential to our present personality which has a right to be heard. For we are all of us souls developing in a constant endeavour to get into unity with the spirit in life through its many forms of manifestation and on many different lines. And as there is in Indian Yoga a principle of *adhikara*, something in the immediate power of a man's nature that determines by its characteristics his right to this or that way of Yoga, or union, which, whatever its merits or its limitations, is his right way because it is most helpful to him personally, so in all our activities of life and mind there is this principle of *adhikara*. That which we can appreciate in poetry and still more the way in which we appreciate it, is that in it and us which is most helpful to us and therefore, for the time being at least, right for us in our attempt to get into union with the universal or the transcendent beauty through the revealing ideas and motives and revealing forms of poetic creation.

This is the individual aspect of the personal or time element. But there is also a larger movement to which we belong, both ourselves and the poet and his poetry. And this general movement we see working itself out in different forms and on different lines through the souls of the nations and peoples who

have arrived at a strong self-expression by the things of the mind, art and thought and poetry. These things do not indeed form the whole of the movement even as they do not make up the whole of the life of the people; they rather represent its highest points,—or the highest with the exception of the spiritual. In the few nations that have powerfully developed the spiritual force within—and in them we best see the inner character and aim of that line of the movement.

Very often a nation in its self-expression is both helped and limited by what has been left behind from

the evolution of a past self which, being dead, yet liveth.

The soul of the poet may be like a star and dwell apart; even, his work may seem not merely a variation from but a revolt against the limitations of the national mind. But still the roots of his personality are there in spirit and even his variation and revolt are an attempt to bring out something that is latent and suppressed or at least something which is trying to surge up from the secret all soul into the soul-form of the nation.

FOREIGN PERIODICALS

India and the West.

In the course of a very able, sober and appreciative article contributed to the *Hindusthance Student* Walter Eugene Clark sets forth the achievements of the Hindus in various branches of learning, and analyses, with no small amount of success, the points of difference between the Hindu and the Western outlook on life and method of thinking. Says he:

The discovery of Sanskrit at the end of the eighteenth century meant the discovery of a new continent in our world-consciousness. The first important effect of the discovery was not the development of Comparative Religion but that of Comparative Philology. Sanskrit proved to be a language closely related to the Iranian, Greek, Latin, Germanic, Slavic, Celtic, and the other Aryan languages, and in many particulars preserved older linguistic forms than did any of the other Aryan languages. Further, from the scientific point of view the Sanskrit alphabet is a perfect one.

As early as 600 B.C. the Hindus had made a careful study of the way in which sounds are formed by the vocal organs, and had described the process so well that only within the last generation have we surpassed the Hindu study of phonetics. Only within the last century have we surpassed the analytic study of grammar as depicted in the grammatical masterpiece of Panini (ca. 400 B.C.).

The Hindu failed later in maintaining his positive sciences and in applying them to worldly objects not from any lack of ability, but because his acute mind turned to other things and lost interest in the progressive conquest of Nature. The sciences became scholastic. More effort was spent on dialectic, on the composition of commentaries, super-commentaries, and super-super-commentaries than in further original production.

India at an early date devoted much attention to mathematics, and in particular developed algebra and geometry to a remarkable degree. The very figures we used to express our numbers were invented by the

Hindus. They were borrowed by the Arabs, and by them were taken to Europe as the Arabic numerals.

One of the Indian philosophical systems aims to systematize the processes of reasoning. Quite independently it worked out a syllogism of formal logic very similar to the Aristotelian syllogism on which our own logic is based.

Chess, the most intellectual of all games, is of Indian origin. It was taken to Persia in the sixth century A.D., and brought from there to Europe by the Arabs.

Medicine, rhetoric and poetics, government (as described in the recently discovered Kautiliya Arthashastra), all show the same keenly analytical faculty.

In India the dominant note is an inward, deeply religious one. India has never centered its thought on man and subordinated the universe to him. The mysterious powers of Nature, which are all on a grander scale and more overwhelming in India than in the West, are in the centre of thought. There is always in India a large cosmic outlook on life, a constant tendency to universalize, a subordination of practical values. The West emphasizes the reality and the importance of the material world, and has a keen historical sense. In India the tendency is to minimize the importance of the material world, to withdraw from it and its little struggles toward a universal which lies beyond. History plays a very small part in Sanskrit literature.

Life in India centres in thought and emotion, not in deed and act. Carlyle has well summed up the Western point of view in the sentence, "The end of human activity is a deed not a thought, though that thought be the noblest." We seek contentment through the attainment of our desires through possession. To the best Hindu thought this has always seemed fallacious, for desire succeeds, desire in never ending succession. There is always something more, the attainment of which is sure to make us happy. Eastern ethics seeks contentment through the limitation of desire. To be sure the Eastern ideal has often been carried to an absurd extreme of asceticism; but have we not often carried our Western ideal to just as absurd an extreme of thoughtless activity and restless motion. Thought and feeling are deeper s

externals are simpler. Could we not desire in the West a little Indian simplicity and quietness in the place of ostentation and turmoil.

To the Hindu all Nature is alive and animate, man is only an integral part of it; but beyond both are powers of ruthlessness and of inexhaustible fertility which human labor cannot control. Magic alone, like mediæval alchemy, can put man in touch with the greater force of Nature by superhuman means or by asceticism. Over the world, beautiful as it may be, impends an uncontrollable, powerful something, like the Nemesis of Greek tragedy. In Indian art and literature you will find not so much an expression of mystery of all-embracing energy. The beauty is there, felt keenly and enjoyed keenly; but the beauty endures only a moment, and then—. It is the then rather than the now that troubles. The West is preoccupied with the now. The Hindu is like a man in an enchanted garden where things take place that he does not quite understand. He enjoys keenly; but soon a sense of unreality, of mystery, settles down upon him, his mirth and pleasure turn to bewilderment and uneasiness. In India it is the commonest thing in the world for a king or rich man to find that worldly pleasures pall, to withdraw as a hermit into the forest to meditate.

Sanskrit has a literature greater in extent than that of Greece and Rome together; and many of the works are worthy of comparison with the works of any other literature in the world. In putting a valuation upon any literary work we must look for three things. 1. The power of keen observation and feeling. 2. Keeness of thought in linking together these sense impressions into ideas. 3. The ability to communicate these feelings, thoughts, and ideas in artistic words and phrases. The third of these criteria reveals at once the great strength and the source of weakness of Indian literature. Nowhere in the world has there been developed a keener sense of the artistic use of words, of virtuosity in the use of language; but in the later works this verbal technique became an end in itself, and tended to stifle observation, feeling, and thought.

In India religion is a much more inclusive term than it is in the West. It includes many things which to us are purely social. Religion is the keynote of the whole social structure. It enters into every act of daily life. There is no troublesome gap between sacred and profane. Hinduism can be defined only as the sum total of the acts and beliefs of two hundred and seventeen million of the three hundred and fifteen million people of India. It is not a religious organization, for it is as much social as it is religious. If any organization is to be found it must be sought on the social, not on the religious side. Hinduism is a complete reflection of the entire life of the whole people called Hindus.

In India, even among the masses, there is a pervading sense of mystery, of other-worldness, of wonderment. The great difference between India and the West is that this mystical experience has tried to socialize itself in the West, while in India it has tended to withdraw from society, has become an end in itself.

In the West the general tendency is to make faith harmonize with the world of matter. In India the world of matter is made to harmonize with faith.

Unfortunately truth in India has remained too much in the intellect, and has found too little place in actual practice. The best minds have withdrawn themselves from the common life and have lived an ideal life apart. Too rigid a line has been drawn between the enlightened and the unenlightened. In so many departments of Indian thought things have become stereotyped, have become mere forms, formulae, and symbols from which any living meaning has been lost. India became a slave not to things, to materialism, but to forms and ceremonies. In this respect India has been largely mediæval.

I have no patience with those who blindly speak of the complete superiority of the East, as do a few Hindus whose pride has justly been aroused by the unjust criticism of things Indian, or with those who just as blindly proclaim the complete superiority of the West. What we need is not blind enthusiasm and partisan spirit but understanding and judgment and persistent work; not eloquent talks and long discussion of ideals. Abstract ideals alone are a weak foundation on which to build up a moral and a liveable world; but mere action without ideals is no better. If nationalism is destined to make way for internationalism, the East must play a considerable part in the new world regime.

The Beneficent Comparison.

The *Spectator* has an interesting article which essays to interpret the psychology of man which enables him to find consolation in his misery if he finds another more miserable. We read:

It is a common cause of thankfulness that there are people worse off than ourselves. In theory the point of view is an odious one, but in practice how could we get on without the help of the beneficent comparison? The inevitable conditions of life are rendered more acceptable by it. It is wretched to be getting older at such a pace and so unceasingly. Now and then we are all greatly depressed by the thought, and probably we all find a certain relief in thinking of some particular friend who is older still. We wish him no harm. If there were any chance of his finding the secret of youth; we should not stand in his way. All the same, if he found it, one of the thoughts which console us in our advance towards decay would be gone. We do not want him to get old; we only want him to prove to us that we are still young. We compare ourselves with him and take comfort. Very much the same thing is true of health. Very much the same thing is true where poverty is concerned—so long only as it does not go too far. It is of no use to a man who has lost half his income to reflect that all things are a matter of comparison. But if his next door neighbour has lost three-quarters of his income, he does, without the least ill nature, feel a little better able to bear up. Pity for his neighbour would overcome the thought of himself. As it is, if he is a decent man, he does not feel the slightest pleasure in another man's misfortune, but the sight of it instantly reduces the volume of his self-pity.

There is a form of conscious stupidity from which the sight of worse stupidity removes the sting. The

fact that he has "said the wrong thing," hurt someone's feelings, showed himself in a ridiculous or a contemptible light, will weigh upon a man (and still more upon a woman) for days. There is no denying that to see another person whom he realizes to be quite as clever, dignified or good-hearted as himself do the same thing will cause him to forget his own vexation. It is mere superficial cynicism to say that he takes pleasure in the social smart his friend is swearing about. He is more sorry for him than he could be if he had not just been through the same discomfort himself. At the same time his self-concentration is dissipated, and he goes home in better spirits and can laugh at both mishaps.

A few very good people can rejoice in a friend's success and work for it who at the same time feel personally discouraged by it when it is attained. This sort of discouragement, even though they themselves may call it envy, is often connected with a root of humility in their hearts. They are not in the least inclined to detract from the other man's talent, but the fact that it is forced upon their notice increases the poor opinion that they have of their own. What we have called the beneficent comparison, however, has, we think, few practical ill-effects. But, it may be said, surely a true independence, should free us all both from envy and from all sense of relief in the contemplation of ill-luck and shortcomings of others. The argument is unanswerable. We can only plead against it that such independence will never be common till we get rid of a fear which is as natural to man as the fear of death itself, and that is the fear of isolation. Both dreads are part and parcel of human nature, and can never be eradicated.

Romanticism and Pragmatism.

The successful Occidental races of the nineteenth century used to characterize the life and thought of the Hindu thus: "The people of India are devoid of energy, indolent, and full of melodramatic enthusiasm. They have no practical common sense and are addicted to other-worldly sentiments. They are indifferent to the actualities of real life, and are governed by the pessimistic philosophy of despair."

Benoy Kumar Sarkar successfully refutes this idea in the course of an article contributed to the *Hindustanee Student*. Says he :

The evidence of India's achievements in secular endeavour had been furnished by the Portuguese, French, Italian, and English tourists and traders who came to India during the sixteenth, seventeenth, and eighteenth centuries. They whole-heartedly admired the municipal arrangements, the general health and economic prosperity of the people in town and country, as also the vast river-traffic and the excellent roads and canals. The city of Moorshidabad was brighter and more sanitary than the London of those days according to Clive. Baltazar Solovyns, the French observer, wrote even so late as 1811

that the Indian sea-going vessels were more durable and elegant than those of the English and French.

It was these very Hindus who, on the other hand, wrote and annotated the "Upanishads," "Geeta," "Vedanta," the Bhakti (devotion) shastras, Yoga (meditation) philosophy, etc. It was these very Hindus, masters of the material arts, who proclaimed the inferiority of a mere life in the flesh and of an existence contented with the here and the now.

The historical truth, therefore, is that the Hindus cast their eyes equally on both wings of human life,—they approached the problem of the universe with the same sympathy from both angles of vision. Hindu culture was as much the embodiment of the most intimate experience of the concrete, positive life, as the expression also of a thorough hair-splitting analysis of the Beyond or the transcendental realities. It was in short a synthesis of the world's eternal polarities.

During the nineteenth century, however, the people of India were divorced perforce from the vitalizing interests and responsibilities in every field of work.

The Hindus of this period, entirely misunderstood the spirit of the Upanishads, Geeta, Vedanta and other philosophical bequests of their forefathers. The Hindus, emasculated and demoralized as they had to be by pressure of circumstances, popularized a false doctrine of "maya" or "world as illusion" without understanding the sense or context of the original propounders. They thus helped to transform the country into an asylum of incapables, a land of vegetating animalcules, or of mere stocks and stones. The wonder is that this absence of vertebral vigour was even regarded by them as a point of glory.

Thus situated, the people of India became to the Eur-American observers the standing example of slothful passivity, pessimistic indifference, and submissionist tendencies. Arguing the past from the degenerate present, the scholars of Europe and America began to interpret the whole previous history and literature of the Hindus as a record of inertia, inactivity, subjectivism, other-worldliness, etc. This misinterpretation has been perpetuated for the world in the writings, however meritorious on other grounds, of Max Muller and the indologists who have followed in his wake. The mesmerized Hindus understood that probably the West was thus eulogizing the East. The scholars of India followed suit, and interpreted the achievements of their ancestors exclusively as marvellous exploits in pacifism, "ahimsa," i.e., non-killing and non-resistance, spirituality, and self-realization.

Fortunately, new conditions have of late exercised this hypnotism and nightmare of mental thralldom. The young India of the twentieth century does not pride in the imbecility forced into the intellectual consciousness of the last three generations by adverse circumstances.

The Young India of today is like its illustrious predecessors of mediæval and ancient times, at once idealistic and practical. We are "romanticists" in so far as we have been cultivating our veneration for the past glory, proclaiming the visions of a mighty future, and instituting the Nature-cult of freedom and simplicity. *Pari passu*, we have been making the present, the here and the now, more lovely in a thousand and one ways. We have addressed ourselves to the pressing problems of every day public life. Rural construction, elevation of the laboring classes, social service for the welfare

of the masses, and spread of man-making education are some of the principal planks in Young India's nationalistic propaganda.

The energists of Young India have been organizing the centres of creative work here and there and everywhere throughout the land. These institutions are the ganglionic cells of positivism which pervade the entire body politic. Various movements have been thus set on foot to cope with the current concerns of life.

Besides, instances of ancient Hindu achievements in secular civilization, of India's contributions to the "exact" sciences, of Hindu successes in industry, politics and warfare are being unearthed by archaeologists. During the nineteenth century the people of India used to read in their history only the record of spiritual advance. The Young Life of the twentieth century finds in the same history the tradition of statesmanship, bushido, humanism, materialism. The whole trend of national evolution is being presented in an altogether novel light. Hindu culture is being scientifically rescued from the incubus of misrepresentation and misinterpretation.

The mentality and philosophical tendencies of this Young India are akin to what is being called "pragmatism" in the Western world. The methodology and message of the pragmatists would thus suit the life and disposition of our countrymen. It is accordingly to pragmatic ideals that Young India has been moulding its future.

Young India's attitude is practical and creative. It is utilizing the world-forces and examining the results achieved. It does not believe in the leadership of one individual in industry, politics, literature, or art. It does not tolerate the authority of any one institution, or the monopoly of any one movement, or the despotism of any one propaganda. It does not think of national energy in the singular number, but in terms of many leaders, diverse ideals, multiple organizations, and varied consummations. The "logic" of this life in Young India would be found in the writings of William James, the American philosopher.

The Sway of Internationalism.

The *Hindusthance Student* publishes the following pregnant lines from the speech delivered to Hindu students in Chicago by Dr. Rowena M. Mann.

"The modern nation has incorporated family within its organization. But it has gone far beyond the blood tie in its various institutions and interests so that the state of today will be incorporated in an international organization. We today witness the inadequacy of the state as a final organization of the interests of man. For this state is an illogical position and out of harmony with the facts of the actual life of the people. For human experience passes beyond the frontiers of every nation. Life is international. Not only our great modern progress in art, philosophy, science, commerce, labor, morality, religion, are of international scope—none of these things being the exclusive possession of any one nation—but the purely human experiences—fatherhood, motherhood, grief, joy—tell us that we are made of one blood and that the spirit of man is one when held in the bond of peace.....

"The present war registers the failure of statesmen to think internationally. The obscurest life in the

prairies of America may well be dependent on a professor of medicine in Vienna. Our lives are far more an international possession than a national one. This situation needs to be acknowledged and recognized....

"With what terrible intimacy politics stand to our personal life is shown by the sufferings and travail of the people of the world at present. With greatest respect and honor for the achievements of the intellect of man in history one appalling oversight among statesmen faces us. It is the truly staggering omission during the last forty years of the erection of the international organization to care for international problems. One fact with its tremendous significance has been overlooked in modern statesmanship. It is the fact of the growth of science and the particular achievement of communication. The significance of communication is the point here. The people of India and China are within the range of quick communication which will become easier, readier, cheaper with time. No exclusive hostile national boundaries can stand before this fact of the interchange of human thought. Culture will become more uniform, national boundaries will have less importance, the co-operation of nations will be found more fruitful than their tragically ridiculous hostilities....."

The etiology or otherwise of

Discontent

have been ably set forth by a writer in the *New Statesman*. We make a few extracts:

There has been too much praise of content. There has also been too much praise of discontent. Both of them have been treated as primary virtues. Content, it must be admitted, is nearer a virtue than the other, just as a good complexion is preferable to a bad one. The content that is preached by the rich man to the poor, however, or by the big Empire to the subject nation, is not a virtue at all, but a pretense. It is like a recommendation to paint the glow of health on one's face with a brush. There is no value in either content or discontent except in so far as they are symptoms of health or disease. To assume contentment when the circumstances do not warrant it, is like lying to oneself or to the doctor about an illness. There is no question that the people who do not pester us with their ailments are the most comfortable neighbours. We forgive them their play-acting because we would rather be lied to than perturbed. Still, if it is anyone in whose fate we are interested, we resent a rosy deception that may lead to fatal carelessness. For victims of the disease of poverty and ignorance, to remain willing victims of such a disease, would be to consent to become the agents in spreading an infection. Hence we are inclined to be grateful for the innumerable discontents and unrests and rebellions of history. They were the growing pains of the race. At the same time, we cannot agree with those in whose philosophy discontent is the supremely holy thing. There is undoubtedly a "divine unrest" which does make the spirit of man rise in rebellion against his surroundings. He finds the will of society or of the family or the church or the school seeking to impose a mechanical obedience on him. He finds himself asked to conform to

a pattern rather than to try to discover why he was born and to live accordingly. He is bid accept the experience of older and wiser men than himself as a substitute for experiences of his own. He may even be asked to feed his passion for experiences on some such empty abstinence as not breaking the Sabbath. We cannot find much fault with the instincts of a youth who feels that there is more in life than not breaking the Sabbath. His discontent is justified, because it is a revolt of the spirit against formalism.

Discontent is not a remedy, but a symptom. Popular unrest in itself is no more to be rejoiced in than a rash. It is also true that it is no more to be neglected than a rash. The ruling classes have throughout history done their best to ignore it, or, when they could not ignore it, to punish it. They have merely driven the disease in. The discontent of the poor is for the most part a protest against the conduct of those who have appropriated to themselves so large a share of the opportunities for happiness. It may be that the State cannot make a man happy. The State cannot raise the dead, nor can it endow a man with genius or beauty or humor. If he lacks these things, his quarrel is not political: it is with

destiny. There are other forms of happiness, however, which the State can insure to him. It can insure to him and his children opportunities of life, of education, of travel, of dwelling in a roomy house surrounded by a garden of flowers, of reading whether for wisdom or for entertainment, of eating well and speaking well, of seeing pictures other than the cinema, of hearing music other than the steam organ, of learning how many colours there are in a jay's plumage, of release from work for a month at a time, of swimming in the sea, of leading, in fine, the life of a gentleman, a poet and a scholar. It is folly to pretend that the discontent of the poor man who is at present shut out as by a doom from these delights either will or ought to come to an end until he has broken down the door that separates him from them. Contentment with the social order of our time would be a disgrace to rich and poor alike. Content is the ideal condition of society. The greatest social problem in the world—indeed, the whole social problem—is how to construct a State in which it will be possible for a decent man to be content both with his own lot and the lot of his neighbours.

THE FIRST LOTUS

THE golden light of the early dawn had just touched the earth, when two figures appeared on the bank of a lotus pond. One was a girl, the other a small boy, who was clasping the fingers of his sister tightly. His innocent face bore a strong resemblance to this beautiful and pure dawn.

Suddenly the child turned round and asked eagerly, "Sissy, how were these pretty flowers made?"

The sister smilingly answered, "Oh, that's a long story; I shall tell you at bed time."

The child had to be content, but all the day long he looked forward to that time. As soon as it was evening, the eldest sister was captured by her eager juniors and taken to the bedroom. She must tell them now how the beautiful white flower was made.

It was a large and bare room, the only furniture being a lamp-holder of brass. The bed was spread on the floor. The children drew the eldest sister to the middle of the bed, and gathered round her in a close circle. The small boy put his head in her lap and looking up at her face with his large eyes, said, "Now tell us

about the flower." The sister patted his curly locks and began thus:

Long long ago, a wee little girl was born in the midst of a huge dark forest. Her beautiful face shone like the morning star in the black darkness. It was a bleak winter's morning and the sun had not yet been able to penetrate the thick curtain of grey mist which hung round the forest. The withered leaves were fast dropping down from the trees and the keen north wind went about shrieking like an angry sprite among their bare skeletons. All the world was shivering. Everything beautiful and green had hidden itself underground as if in fear of the terrible winter.

The mother covered her infant with her skirt, while the merciless winter wind blew over her own unprotected body and the mist clung to the wavy masses of her loose hair in large drops. The baby was quite warm and comfortable under the cover of her mother's sheltering skirt, but the mother's body grew gradually hard and rigid with cold. Her breathing grew difficult; still even when fighting for it, she constantly put back her skirt over her baby girl. But the cold became more and more intense and at last leaving her baby

alone in that dark, desolate forest, she departed for an unknown land, where perpetual spring reigned. She forgot her sufferings and perhaps also her joys.

The little girl understood nothing of her bereavement, she put one of her little fingers, which looked like a flower bud, in her mouth and went on smiling as before. Wild beasts came to devour the body of her mother but the look in the baby's eyes turned their ferocity into pity and they went away. A herd of deer, passing by that spot found the baby, whose eyes were just like their own. A hind had recently lost her fawn. She carried off the baby to her own home.

The winter passed off at last. The tender green leaves and the blades of fresh grass, who were hiding in fear, began to peep out and look about them to find out whether their dreaded enemy was still in sight. The wood nymphs received news from the blackbirds and cuckoos that the young god of spring was coming to pay them his annual visit. Throughout the winter these damsels had remained with their fair faces hidden under grey veils in anger against the old wan Winter. The glad news made them at once throw off these disfiguring covers and step out into the fresh green woodlands in all the finery of shimmering green dresses and ornaments made of bright gold. No sooner had their tender white feet touched the cracked dry earth than it became covered with a carpet grassy green, the winter fog was chased out of the world by the sunshine of their glorious smile and the forest filled with light and laughter. The sleeping birds woke up at the sound of their merry voices and carolled out a glad welcome to the advent of spring.

The little girl had now grown up into a beautiful maiden. In the days of long ago, people did not take so much time to grow up as they do now, they did it in quite a short time. At the time of her birth, deep darkness reigned everywhere, but the baby's face shone with light. So they called her Light. Her eyes were like those of her foster mother, the hind, and her fair skin glimmered like the pearl, which has just been released from its mother's womb. Nobody had taught her to put her hair up, so her curly locks always played about her beautiful face. She had grown up among the fawns and had learnt from them their quick frightened

ways. At the slightest noise she used to dart into a sheltering bush or behind some large tree. While playing about among the wealth of spring blossoms, she looked like a veritable young wood nymph.

So the days wore on. Light had now become a superbly beautiful maiden. She had no need now to entreat the wild wood birds to pluck her favourite flowers for her, she could do it herself even from large trees. She loved flowers dearly. She had no ornaments of gold or jewels, so she used to deck her fair slim body with blossoms and tender green leaves. But when she played about among the fawns, her green skirt streaming in the air, with a wreath of fragrant jasmines crowning her dark head and chains of flowers round her beautiful arms and ankles, you would have agreed that jewels were no match for flowers.

The rainy season now approached. The sky became overcast with masses of deep purple clouds and showers fell incessantly. All the rivers and lakes became full to their brims, and the forest trembled every now and then with the deep roars of the angry thunder god. But strange to say, the deer who got frightened at the slightest sound, did not evince the least alarm at the deep rolls of thunder. They came out in herds and frisked and played about in great joy. They were of different colours, some golden, some dark blue and some pied like the daisy. Some had great branching antlers and some were completely without them. The herd contained great stags, who were swift as arrows and had eyes like sparks of fire; on the other hand there were the small fawns, with large frightened eyes and their bodies covered with thick golden down. Light was great friends with them all and all loved her dearly. The spring torrents of the mountains had become greatly swollen with rain water, they tumbled down the rocks like streams of molten silver, all white with foam, filling the woodland with deep booming noises. Light could not cross them now, so the big stags came and carried her across on their backs. On the other hand when the greedy little fawns tried in vain to tear up the fresh green grass with their weak teeth, Light drew them into her arms and fed them with handfuls of fresh grass.

One night it rained and rained. The

day broke; still it was cloudy and dark and the rain went on pattering on the forest leaves. The deer had come out and Light was with them. She played about for a time, but after a while growing tired of the sport, sat down under a large tree and busied herself weaving a garland with flowers and green ferns. A fawn of her foster mother, named Kajla, laid itself down by her side and from time to time rubbed its head against her. There was a slight sound and Light looked up instantly. A beautiful lady was standing before her. Light had seen herself reflected in the lakes many a time, so she knew at once that this stranger bore a close resemblance to her. Up to this time she had lived with animals alone, so she felt very glad at the sight of a creature somewhat like herself and asked, "Who are you, please?" The lady smiled sweetly and answered, "You won't know me dear, even if I tell you, you have never seen me before. But I have come with the express purpose of paying you a visit."

Light asked eagerly, "Will you live with me?" "No," replied the lady, "you won't see me again with your eyes, but henceforth I will always remain near you."

Light's smile died out at once. If she was to go away so soon, why did she come at all? The lady looked at her disappointed face with a smile, then holding up two flowers in her two hands, she asked, "Dear, I am going to give you one, which one will you have?"

Light looked up. The beautiful lady had a large white flower in her right hand; its inside was rosy red like the heart of a conchshell. Its sweet perfume had attracted to it all the bees of the forest. The forest abounded with flowers but never had Light come across one so beautiful. The flower had a stalk, very long and green as the new leaves of spring.

The other flower, which the lady held in her left hand, was totally different. It was of a deep red colour, like fresh spilt blood, it made the eyes ache, if one looked at it for long. Its smell was sweet but over-powering and poignant. The flower glowed like a carbuncle in the midst of the dark forest, the pollen grains which its filaments were shedding glittered like sparks of fire. Light's eyes were riveted

on the red flower, she did not turn to the white one any more. The red flower had a stalk, thin and hard, which shone like burnished steel.

Light had not answered the lady, she was intently looking at the flower. The lady asked again, "Which one will you have, deer?" Light merely stretched out her hand and took up the red flower. The strange lady's countenance became sad all of a sudden, her eyes filled with tears as she said, "Light, I shall appear to you once again at the time when you will need me most." So saying she vanished at once among the dense mass of trees.

Light sat down with the flower in her hand. Its bitter sweet perfume frightened the fawn Kajla, who darted into a neighbouring thicket. Light did not notice it, she had eyes alone for her flower. Night came on, the deer returned to their woodland homes, but none approached Light, who still held the fire-coloured flower in her hand.

From that day forward, Light lived on alone, none of her old comrades came near her now. None could endure the flower. But Light had no time to grieve over this, the red flower had completely usurped her attention. It seemed to be growing deeper in hue every day, as its petals opened out more and more. It showed not the faintest signs of fading. She walked about the forest all day long, with the flower in her hand. Wherever she stood, the place became full of a lurid glow and the air became heavy with an overpowering smell.

The rainy season gradually came to a close. One morning suddenly the sunshine tore a hole through the dark blue curtain of cloud and flooded the forest with its radiance. All the trees and creepers seemed to laugh out in joy and raised their heads to drink in deep draughts of the blessed light. Light was walking along a narrow forest path, suddenly a piece of golden sunlight struck the flower in her hand, which began to glow and sparkle like a cup full of liquid fire.

Light felt great pleasure at this novel sight. She thought, "What a marvellous flower I have got. It was superb even in the dark, I don't know what it will look like in full daylight."

All of a sudden a sweet strain of music came floating in the air. What was that? Light stood still to listen, then as the strain seemed to come from somewhere in

front, she advanced in that direction. At last she arrived at the bank of a small river which owed its origin to a cataract, which came swirling down the mountain side.

Thick bushes of mountain fir had grown on both sides of the river. Against this dark green background a youth was seen sitting. He was singing aloud in a sweet voice. Light saw that he was more like herself than the animals of the forest. He was alike yet different. She could not find out where the difference came in but she liked him all the better for it. Whence had this beautiful creature come? He appeared to be of a similar age with Light. Where had this fair youth been hiding so long?

The deer of the forest were standing round him in a close circle, listening entranced to his melodious voice. Kajla was lying at his feet. For some unknown reason Light resented this, she wanted the youth to herself alone.

She went and stood near him. But his singing stopped the very instant he caught sight of her and he remained staring at her with wondering eyes. The red flower was then hidden under her mantle, but the deer ran off at its poignant smell.

Light smiled and asked the youth, "Who are you? How did you come here?"

"I have been travelling about for a long time, and have arrived here in course of my journey. I don't know who I am, nobody has ever told me that."

Light was a little amazed as she asked again, "Why do you always travel about?"

"Oh, I am in search of a most beautiful flower. I have not found it yet, so I am constantly wandering about."

"It must be my red flower, that he is seeking," thought Light, "there can be no flower more beautiful than that. But how handsome he is, shall I show him my flower?"

She took out the flower from under her mantle and holding it up, said with a smile, "Now have a good look. Is this the flower you are seeking? If you promise to sing to me every day I shall let you see and touch it."

The youth looked up, then suddenly covered his face with his hands and cried out, "No, no, it is not the one. I want.

Go away with your flower, I don't want to see it."

Light felt bewildered for a moment. Then she became angry. So her beautiful flower was not to the creature's taste! But somehow, she could not long remain angry with him, so she advanced a few steps more and said, "Now please, look carefully, it must be this one. Could any flower be more beautiful? See what a sweet smell it has got!"

But the youth's face became terrified, he moved away from her and cried out in an agonised voice, "Go away, oh, go away. I do not want to look at you, it is hurting my eyes. Please go." But as Light still stood there, he suddenly darted into the dense forest and was lost to sight. Tears began to flow down Light's cheeks. Why did the youth behave in that way? She took the way, along which he had flown. She went on and on, along woodland tracks, by the sides of large forest rivers, through smooth valleys and dense undergrowths; still she found no signs of him. Night came on with her starry mantle, Light stumbled in the dark, thorns pricked her feet and noises of wild animals frightened her, still she kept on her weary way. The desire to turn and fly back rose again and again in her mind, but the memory of the youth's fair face made her again go forward in the wild dark night.

The night wore on and at last a tinge of rosy red crept into the eastern sky. Light looked about and found the youth sleeping a few steps before her by the side of a great black rock, on a bed of green leaves and mosses. She went and stood by him. A shade of grief still lingered on his sleeping face. He had not found the flower yet.

The youth woke up at the sound of her footsteps, and sat up. Light turned away in fear, lest he should again run off at the sight of the flower. But strange to say, he did nothing of the kind. He sat still, neither did he speak or sing. Had he then got over his unmeaning fright at the flower?

Throughout the night, Light had not even once glanced at the red flower, she had completely forgotten it. Now she looked at her own hand. Oh, how the flower had changed in so short a time! It had become black, its petals had withered and were crumbling. Its bitter sweet

fragrance had completely vanished. Light could not understand how this came about. She did not know that it was her own tears dropping on the flower all through that black night, which had caused this. She threw away the withered ugly flower. She did not now feel the slightest grief for it, so glad she was to see the youth again.

But still he did not speak to her. He remained sitting as before, with his eyes fixed on the forest. Light, too, could utter no word, but stood there speechless, tears choking her voice.

After a while, with a sigh the youth stood up and began to move towards the forest. At this Light could no longer restrain herself but throwing herself in his way, she cried out, "Why are you going away? I have thrown away that flower, so you need not fear."

The youth said, "What is the use of remaining here? I have still my flower to find."

Light still barred his way, as she said, "Please don't go. Tell me what kind of a flower that is. I shall find it for you."

"It is a large white flower," he said, "but its heart is rosy red. Its stalk is slender and green. Its sweet smell causes it to be always surrounded by the honey-loving bees."

It was the very flower Light had seen in the right hand of that beautiful lady. Alas, alas, why did she choose the red flower? The quest of the youth would have ended at her side, if she had chosen the white one. Light threw herself down on the ground, sobbing at her own misfortune. The unknown stood there for a while, then slowly vanished into the forest.

How long she had been lying there, she had no idea. She did not know that the day was drawing to its close, dusky evening had come down and the moon was peeping from behind the dense foliage of the trees. Suddenly she heard a voice, "Light, look up, I have come."

Light sat up and saw that beautiful lady standing before her, but she had nothing in her hand now.

"Why did you not bring the white flower with you?" Light wailed out in despair.

"I have not got that flower now," replied the lady, "you did not want it, so

I gave it away to another girl in a far away country."

"Then what am I to do," asked Light, "where shall I get the flower?"

"You shall have to create it yourself, there is no other way."

Light eagerly asked, "Tell me how to do it. I don't know the way."

"I shall tell you, but will you be equal to the task? It is very hard."

"However hard it might be, I shall certainly do it," replied Light firmly.

The lady drew Light to her and whispered something in her ear. Her fair face grew white as marble, her lips began to tremble, but still she said, "I will do it."

"Then come with me," said the lady and led the way through the forest. Light followed her unhesitatingly. Great boulders had been loosened by storms and had crashed down into the forest river, thereby impeding its course and forming a small still lake at one place. Light and her companion came and stood on its bank. The lady said, "Light, the time has come, now once again, do you think you can do it?"

Light fell down on her knees by the waterside and shut her eyes. Her whole body trembled but still she said, "Yes, I will do it." She seemed to see even with her eyes shut the sad face of that fair youth.

The lady said, "Open your eyes and look into the water."

Light opened her eyes. The moonlight was flooding everything around with molten silver and her own beautiful face smiled up at her from the blue-depth of the lake. Suddenly a cloud drew a veil over the moon's face and at that very instant Light lost all consciousness.

When she came back to her senses, it was on the verge of dawn. She was still lying by the side of the lake. She looked towards the lake. Oh what a wonderful sight! A large white flower on a tender green stalk had risen out of the water and was slowly nodding its head to and fro in the morning breeze. Its heart was as rosy as the cheeks of the blushing goddess of dawn. A swarm of black bees had already clustered round it.

Do you know whence that flower had sprung? Just from the very spot where Light's beautiful face had reflected itself. The blue water had kept that image treasured in her heart, and now it had bloomed out as a flower.

In the fast growing daylight, Light looked down into the water again. Her face was beautiful no more, all her beauty had vanished, all had gone to create the flower. She rose from the water's edge and threw herself down under a large tree.

But suddenly the youth appeared on the river bank. He went into ecstasies at the sight of the flower and sprang at once into the water. He plucked off the flower and then rising out of the lake went away with it clasped to his heart and singing joyously. His face was shining like the morning sun.

But as soon as he had plucked off the flower, another just like it bloomed on the same stalk again. These flowers would never come to an end! They would bloom with the first break of day and close their petals as soon as light vanished from the earth. They would never smile without

light, because Light had brought them to this earth.

Light was gazing intently at the youth. Suddenly she heard a voice, "Light, are you content?"

Light could not see any one, but she knew who it was. "Yes, I am content," she answered. The voice came again, "Even though another took the treasure you won by sacrificing your more than life?"

Light stood up and answered, "Yes, it is because another took it that I am content."

The lamp was dying out as the children's mother came into the room and said, "No more stories now, darlings. It is long past bed time." The curly-headed boy lisped, "Mamma, we were listening to the Light-flower's story."

SITA CHATTERJEE.

NOTES

How the World Goes.

It is very depressing to think that nine-tenths of the population of the world are now at war. *The Indian Witness* quotes the following to show that such is really the case:

"More than half the Government of the earth are engaged in the struggle to preserve civilization, or have broken off relations with Germany and her co-partners. Little more than one-third remain neutral, and most of these are the small States which are prevented by their position from engaging in the conflict, or whose influence would be without effect."

Recapitulation.

At war, 19 States	... 1,370,225,000
Relations broken—11 States	... 21,870,000
Anti-German—30 States	... 1,392,095,000
Germanic Allies—4 States	... 156,572,000
Neutrals—19 States	... 143,961,000
World's population, 53 States	... 1,692,628,000

Civilisation has not yet enabled men to settle international disputes or keep the wickedly ambitious under restraint except by bloody warfare involving the death of millions and untold sufferings for more. But though all this is very sad, there is something that inspires hope, too. Whatever motives may actuate diplomats and statesmen, there is no question that

large numbers of men are fighting for what they consider the cause of freedom and righteousness. When a better way than war dawns on the minds of such men for the safe-guarding of freedom and civilization, they will surely be prepared to make still greater sacrifices, if possible, than war involves. Therein lies the hope of humanity.

Idealists and Practical Men.

We do not want to lay down the law for idealists and say that they must not try to be practical. What we expect is that they will not seek to be practical at the expense of their idealism. It is the practical man who must try to conform to the ideal. Idealists must be prepared to be ridiculed as impractical.

As regards war and peace, statesmen may not at first be able to go beyond a greater recognition of the ideal than what is expressed in the following extract from a speech delivered by Marquis Okuma at a meeting of the Indo-Japanese Association:

Will it be peace or war that will dominate the world in future? Will it be power or will? No; a harmony between them will alone prevent a future

war and avert bloodshed. The sword and love must be well harmonized, and we must rely upon religion for this adjustment, which is, I believe, the final object of religion.....the world is too full of evil-doers to allow us to abandon the sword altogether. Christ cried: "The Kingdom of Heaven is at hand;" but how much longer are we to wait for its coming? We have vainly waited for its coming and at present the Kaiser even makes use of "God" for his own convenience.

Just as police men are necessary, though they are sometimes engines of oppression, so armies are necessary though they are often used to conquer and oppress. All swords cannot just now be turned into ploughshares, though, increasingly, they should be beaten into ploughshares. The civil power must be supreme in order that the army may be kept in its place; otherwise militarism would prevail, and that would spell ruin to civilisation, freedom and righteousness.

Why an Internee took Opium?

Most probably only a small fraction of the hardships and ill-treatment to which many internees and state prisoners have been subjected has been published. But enough has appeared in the columns of newspapers and periodicals, particularly in the *Amrita Bazar Patrika*, to justify a demand for an independent public commission of enquiry into the whole subject of the treatment of political suspects, internees and state prisoners. For it cannot be ignored that there have been, among detenus and state prisoners, cases of death from disease, suicide, attempted suicide, insanity, leaving of place of domicile without permission and infringement of rules which are impossible or very difficult to observe. These, like all other phenomena of the world, are not without cause. The duty of a commission of enquiry should be to find out the cause or causes and suggest the remedy. The letter printed below offers additional material for enquiry. We publish it to enable Government to ascertain the truth, as we are unable ourselves to find out whether it is wholly false, entirely true or partly true. It is printed as it has been received, without any omission or alteration, except that in some sentences initials have been substituted for proper names.

"My internment life grew to be extremely intolerable and this led me to attempt (on the 24th April last) to do away with my life. There are various circumstances occurring from the day of my arrest up to this time and which made my life unbearable. I think the following facts will clear up everything.

"Before my arrest I was a 4th year B.A. student of the Ripon College, Calcutta, and resided in a university licensed mess. In Nov. 1916, I was arrested from that mess, under the Defence of India Act. After my arrest I was taken to the Kyd Street C.I.D. office and there confined in a solitary cell. Two days I passed there. During this period I was given no food except a few glasses of water when I cried out in thirst for water. These two days I was put to extreme inhuman brutal torture. I was whipped, kicked and blowed. I was compelled to undergo some peculiar and very difficult figures for torture. I was also kept standing all night with my hands tied up to an iron rod overhead. One M.B., a C. I. D. officer, tortured me in the above ways. He also used some very abusive languages upon me. He said, "You sala confess everything or I shall kill you." When in extreme torture I cried out, "I die, I die," he said in return, "Sala die, the sooner you die the better; if you die then the Government is relieved of an enemy. Well, it is the other day that we killed a man like you by torture, what has the Government done to us. We have permission from the Government to torture you all for confession." After this I was removed to the Presidency Jail and there confined in a solitary cell for 30 days. In two occasions I was taken by a Police officer to the C.I.D. office in the Ylisium Row and presented before Mr. T. and others. Mr. T. told me to confess and when I answered that I know nothing about the present movement, he rebuked me angrily and threatened that unless I answered everything affirmatively to his question I should put under Reg. III of 1818.

"After a stay of 30 days in the Presidency Jail I got a Government order of home domicile at the village Chandura, P. S. Brahmanbaria, Tippera. One of the directions in the order was that I should see the officer-in-charge of the P. S. Brahmanbaria once a day. The P. S. is about 15 miles off from my home, consequently I had to go to the Thana and come back again competing a journey of 30 miles a day. The journey took me the whole day and also a part of the night. For this I could not take properly my meals and also overtired every day. The journey was really a terror to me. Not to speak of reading and writing I could not even enjoy sound sleep. It can be easily conceived what terrible days I passed in my home internment. I saw others shedding tears for me. In that state also I had desperate thought about my life. I filed a petition to the Secretary, Government of Bengal, to this effect. In reply I got a Government order that instead of going to the Thana daily I might go there twice a week. But immediately after this order I received a Government order directing me to proceed to Chittagong and then to Kutubdia under P. escort.

"At Chittagong I saw S. P. daily. He gave a written order directing me to stay in the Police Club until he gave me the second order. I was in the club for about 3 weeks. There I was given only two meals daily and no tiffin. I made a petition to S. P. to the effect that my health was breaking down gradually and I required some allowance for my other necessary expenditure such as tiffin &c. But I got a negative answer, the S/P. also made a cynical remark, "Government is not your parents that they should spend money right and left for comforts and luxury." This reply surprised and silenced me and created a great annoyance in my mind. After 3 weeks stay in the Police Club I was directed by the S. P. to go to Kutubdia. At Kutubdia I was allowed to live only 2 weeks, thence I was transferred to

Maheshkhal. The S. P. personally served me the order of transfer to Maheshkhal. While serving the order the S. P. greatly offended and insulted me by his peculiarly bad behaviour. It was this:—The S. P. called me by a constable to see him in the Thana. When I entered the office I found the S. P. talking with S. I. and he did not notice me. I remained standing for a minute or two and finding an extra vacant bedstead in a corner I took my seat on it. After a few minutes the S. P. looked at me and said roughly, "Well, why have you taken your seat without my permission?" I replied that it was unnecessary to ask for permission. This is a petty incident but I took it to my heart.

"At Maheshkhal I have been living for more than a year. As a detenu at Maheshkhal I have undergoing various disadvantages and troubles which took upon my peace of mind. There are scarcely any Bhadrals here. Almost all of them are illiterate and therefore they are afraid to mix with the detenues. Moreover the guard-constables are objects of terror to them, who prevent them foolishly and unnecessarily from mixing with the detenues. Instances are not rare that some innocent villagers and shopkeepers are harassed uselessly for mixing with the detenues.

"The late S. I. of this place forwarded a prosecution report against me for association with two other detenues. I was accordingly sent for trial, but the absurdity of the case being proved it was withdrawn. After passing more than a month in the Hazat I came back to Maheshkhal. After this prosecution my suffering went on increasing rapidly. The S. P. pays his visit here at an interval of one or two months and on no occasion did he fail to give me warning to the effect that my case was not yet withdrawn, and I might be prosecuted in any day. He also often threatened me and used objectionable insulting words on me. There is another incident which disturbed my mind greatly. About three weeks ago one M.B. who tortured me in the Kyd Street came here to take the statement of a detenu. The very moment he saw me in the Police Station he addressed me thus, "O Jogesh, have you changed your mind by this time, or require some more beating." The present insult from the very man who tortured me touched me to the quick. In the meantime the A. B. Patrika which I subscribed was also stopped by the order of the Government.

"Thus I lost my peace of mind and was greatly disturbed and I began to think within myself. I recalled to my mind the happy days of my student life and the bright prospect before it which has been blighted. I also remembered how my happy promising life has been marred by my arrest and subsequent internments. I remember also the extreme torture and insult upon me by the C.I.D. officers and ill behaviour of the P. officers. Ultimately after much continuous thought I came to the belief that I should get no redress from the Government. And meditation after meditation confirmed me that death is preferable to such a terrible state of existence. Then being driven to despair I one day purchased one tola of opium from the market and one evening after candle-light I took it to do away with my life.

"For this act of my attempted suicide I hold responsible none but my internments, and ill treatment of the Police officers.

Jogesh Chandra Ray,
Detenu at Maheshkhal.
17-6-1918.

N. B.

About a week ago S. P. gave me an order to go to

Police Hospital Chittagong on the understanding that the poison which I took has still some effect upon me and I require medical treatment. So I went to Chittagong. Government Civil Surgeon there examined me and gave me a certificate that I am in perfect health. After that I wrote to the S. P. that I might be removed from the Hospital. In reply the S. P. said, "You must remain in the hospital and obey my order." Thereupon I asked for permission to see the Magistrate. Getting no reply and waiting for a considerable time I started to see the Magistrate, and asked the escorts to follow me. When I left the Hospital compound, the escorts with their havildar detained me forcibly. They telephoned to S. P. In return the S. P. ordered them to iron me and take me to the Hospital by force. The S. P. let them understand that I am insane and I must be dealt with like the insane. They did the same and confined me in a room of the Hospital with handcuffs. After the confinement for two days I have then been sent to Maheshkhal."

Political Prisoners in the Andamans.

The Bengalee reminds the public that some five years ago it wrote a series of articles on the subject of the treatment of political prisoners in the Andamans, with the result that the then Home Member, Sir Reginald Craddock, paid a visit to that penal settlement and held a personal enquiry, and the situation for a time improved. But now, says our contemporary, "it has lapsed back into the old ways and the old complaints are renewed with additional circumstances of hardship and horrors." The number of political prisoners in the Andamans is at present 85. This is how, according to the *Bengalee*, they are treated :

About the end of the year 1915, the Lahore Conspiracy Case men began to pour in and troubles arose. Mr. Barry is the Overseer. His behaviour causes continuous friction and bitterness which have never been allayed by any act of impartial justice by the higher authorities, and when Bhai Sohan Singh, an old man of over fifty, who is universally respected by all the Sikhs, was abused by the Superintendent himself for shortness of his daily task, they despaired of getting their grievances redressed by the higher authorities and struck work. They were punished with bar-fetters and separate confinement and invalid diet for six months. After the expiry of their term, they resumed work. This strike had a cooling effect upon the authorities and everything seemed well at least for the time being. But very soon another event happened that inflamed the minds of all. Ashutosh Lahiry, a graduate of the Calcutta University, did the hardest possible labour for a very long time. He worked in the husking machine and then at coir-pounding for eight months. The Superintendent told him that he would be put to light labour after six months. But, though nearly eight months passed away and though he complained to the Superintendent several times, he was refused light labour. At last, he refused to do hard work. But Mr. Murray, the Superintendent, was obstinate and repeatedly punished him for his refusal. He was finally awarded

fifteen stripes, bar-fetters, and separate confinement for six months; and he was flogged though he had done the hardest work for eight months and had simply wanted light labour. However, after six months were over, Mr. Murray gave him again the same task and threatened him with enhancement of sentence, in case he would refuse again. This threat compelled him to do the task. This case was followed by another. The men were ordered to pluck grass and clear the yard on a Sunday. But as Sunday is a holiday, they refused to do it. So seven men were punished—two with three month's separate confinement and five with six month's bar-fetters and separate confinement and invalid diet. The effect of the punishment may be understood by reference to the records. Invalid diet is a very spare diet which does not satisfy the hunger of an average man not to speak of the stout Sikh. To live in continuous hunger for six months under close separate confinement causes terrible enfeeblement of body and mind, that is further helped by the climate. Mr. Barry was determined that all the men should live in separate confinement and he left no stone unturned to achieve his object. He provoked and insulted the men and got them punished for being insulted in return. Sometimes he would give unjust orders for doing extra work and if they refused they were punished with separate confinement.

In a second article the *Bengalee* gives additional information :

We have referred to the case of Bhai Bhan Singh, a political prisoner, convicted in the Lahore Conspiracy case. Bhai Bhan Singh was abused by a European warder, and he paid him back in the same coin. He was caged for insolent conduct and was punished with six months' bar-fetters, separate confinement and invalid diet. Frequently Mr. Barry used to see him in his cell. One day, he abused him and was abused in return. He gave orders to the convict officers to teach him a lesson. At eight in the morning three or four men entered his cell and severely beat him. But Mr. Barry again came at ten accompanied by a dozen bodyguard of European warders, free Indian warders, Jamadars and Tindels etc., removed Bhai Bhan Singh to the cage-cell and there he was beaten. Bhai Bhan Singh, it is alleged, grew desperate under the increasing pressure of the treatment that he received. He was punished again with bar-fetters till further orders and was to remain in a cage-cell. According to our information the treatment told upon his health and he had to be removed to hospital. The harsh treatment accorded to him roused the indignation of other political prisoners. Some of them struck work; and even started a hunger-strike. Bhai Bhan Singh's condition is said to be going from bad to worse. He is in hospital and his fellow-prisoners are said to be awaiting his fate with "uneasy expectancy." Observe the hardships and inconveniences to which political prisoners are subjected. In every block some ten or twelve political prisoners live and work together, but they are not allowed to talk to each other. Is it humanly possible for ten or twelve friends to live together and yet not to talk with each other! This is what the authorities would enforce with a severe punishment for its infringement. Recently some of the men were punished with bar-fetters, separate confinement and invalid diet simply for the use of mutual exchange of greetings. The men are even punished for reading books. All political prisoners are allowed books; they had the audacity

to continue reading books when Mr. Barry came into the block. The last case, that of Bhai Nadhan Singh, occurred only a month and a half ago. Mr. Barry came into the block at a time when he was not expected, and found him reading his book at a distance. He was caged and punished with six months' bar-fetters, separate confinement and invalid diet. What a terrible punishment for a trifling offence, if it be an offence at all! While a man is in separate confinement he is not allowed his bedding within the cell nor can he have his blanket coat. Now, is it possible for any man to live in the cold season which continue for eight months in the year in a naked cell with an almost naked body? Some of the men refused to part with their blanket-coat, but it was forcibly taken away. Bhai Rulla Singh when he got fever was exposed to the cold for three days, for he could not get his blanket-coat in his cell. As a result of continued exposure he got pain in the breast and lungs with high fever which has finally developed into phthisis. So serious is his health now that he has been transferred to the Bamboolat Hospital, where phthisis patients are kept. There have been many other cases in which continued separate confinement, hard work and the neglect of the authorities have resulted in dangerous diseases. Many have become short-sighted; one man, Bhai Bhola Singh, is dead; two men, Bhai Bhan Singh and Bhai Bhola Singh, are suffering from phthisis; Bhai Nand Singh and Ram Saran have got scrofula; Pandit Jagat Ram has got neurasthesis; and several others have been reduced to such straits that they have become the victims of perpetual disease. All this is due to solitary separate confinement.

The first thing that Government should do and do immediately is to hold an open and searching enquiry. The results of this enquiry should be published without any avoidable delay, and, if any officers are found guilty they should be removed and otherwise punished. But these would be only palliatives. A root and branch remedy is required. There is at present no civilised government which maintains a penal settlement like the Andamans. They are distant alike from the seat of the Government of India and from the high ways of the world. Working far from the public gaze and without the wholesome restraint exercised by the visits of non-official visitors, the jail authorities in the Andamans naturally become guilty of wrong-doing. The penal settlement in the Andamans must, therefore, be abolished, and life convicts and long term convicts should be kept in some other less objectionable place of confinement.

Heroism and Cowardice.

When people bully the weak and play the braggart in their midst but are conciliatory when they have to deal with the strong, they are really cowards though they give themselves the airs of heroes.

And the weak even know that these men are not heroes.

Is India Directly Represented ?

In his interview with Reuter's representative in London the Maharaja of Patiala is reported to have said that "India was pleased that since last year she was at length directly represented by delegates of the ruling princes and people at the great council of the Empire." It is, no doubt, not without significance that India has not been entirely forgotten or ignored. But neither last year nor this year were the ruling princes and people of India asked to choose their delegates. The Maharaja of Patiala, like his predecessor the Maharaja of Bikanir, is only a nominee of the Government of India, and Sir S. P. Sinha is also a Government nominee, besides being a Government servant. As natives of India they in their private capacity have a representative character like any other Indians when they try conscientiously to give expression to the better mind of India. But apart from this fact, they cannot claim any representative character. They are not our delegates, India is not directly represented by them, and we are in no way bound by what they may say or leave unsaid ; though we are free to support any right and just opinion which they may give expression to. But that must depend on the merits of these opinions, not on the assumed representative character of the Government nominees.

Afraid of Speeches !

British soldiers and generals are not afraid of the latest weapons of offence invented by the Germans ; but some British bureaucrats in India are mightily afraid of speeches ! The latest symptoms of speechphobia have been reported from Delhi. The Chief Commissioner of that place has ordered Mr. Asaf Ali and Pundit Neki Ram Sharma, two public-spirited gentlemen of the Imperial city, to refrain from addressing public meetings. How brave and statesmanlike some of our bureaucrats are ! What makes them so timid ? Conscience ? Or self-interest ?

Pagodas and Europeans' Shoes.

The Burma Government have taken definite action regarding the recent agitation of the Buddhist Conference held at

the Rangoon Jubilee Hall at which were passed a number of resolutions condemning the wearing by Europeans of boots and shoes within the precincts of Pagodas. In communicating the orders of the Government to the Commissioner of Police, Rangoon, the Chief Secretary says, *inter alia* :

As the further continuance of the controversy may lead to breaches of the peace I am now to send you the following expression of the Local Government's views on the subject. It has always been the policy of the British Government to adopt a neutral attitude to a religious controversy unless its intervention has become necessary in order to secure the maintenance of the peace. It is also, in the opinion of the Local Government, incumbent on classes or a community to pay the same respect to religious edifices of other creeds and denominations as they would pay to those of their own. In the present instance, however, the Lieutenant-Governor is quite unable to accept the view which was put forward by some of the speakers at the meeting that the question under discussion was a purely religious one and that the resolutions passed were based solely on religious grounds. Such view is entirely inconsistent with the facts that throughout the whole period since Lower Burma became part of the British Empire the Burmese Buddhist community as a whole has never taken exception to the practice of Europeans wearing boots and shoes when visiting the precincts of pagodas and that no protest against this practice has on religious grounds been raised during all that period by any authoritative member of the Buddhist hierarchy in any part of Burma. In these circumstances the resolutions of the meeting represent an innovation which is contrary to practice, sanctioned by long usage. The attempt to introduce an innovation of this kind at the present time is singularly inopportune and unfortunate and the fact that the question has been raised when it is of urgent importance that nothing should be done which will tend to arouse racial feeling and disturb the harmony which has hitherto been so admirable a characteristic of this province, must throw doubt on the claim that the convenors and members of the meeting were actuated solely by religious zeal. It is understood that no body of pagoda trustees or member of such body was party to the resolution and the local Government has received information that the development of this controversy has been accompanied by attempts to intimidate responsible trustees of pagodas and to compel them by threats of serious consequences to themselves to take action which they have felt under no religious obligation to take. A breach in the harmonious relations which have hitherto prevailed, would be deplorable at any time. In the present time of war nothing likely to effect such a breach can be tolerated.

The Burma Government's letter concludes thus :—

For these reasons the Government cannot countenance any attempt to carry into practice resolutions that were passed at the meeting and will proceed against any person who in the desire to give effect to these resolutions should be guilty of unlawful acts of force or intimidation. The Lieutenant-Governor is not so much concerned with the motives

and intentions of the various individuals who convened and addressed the meeting as with the probable effects of the action recommended. The letter finally concludes by assuring the trustees of pagodas of the necessary support from local civil authorities and enjoins the Commissioner of police to give the trustees of the great Shwedagon pagoda any protection or assistance required for the preservation of order in the pagoda precincts.

"The present time of war" must do duty here, too. The Burma Government professes to be anxious to prevent "breaches of the peace." That object could have been gained by that Government advising Europeans not to enter pagodas or pagoda grounds with their boots or shoes on, and the Europeans following that advice. But no restrictions must be imposed on the movements of "the superior race" in a conquered country. It is not indispensably necessary for the salvation, physical well-being, material prosperity, intellectual progress, moral welfare, and earthly happiness of Europeans in Burma that they should be able to wear boots and shoes within the precincts of pagodas. Why then this insistence on the practice as if it were a great political privilege, or moral or legal right? No doubt, perverted and morbid ideas of prestige require that "the superior race" should in conquered countries be able to satisfy even their whims and caprices however these may clash with the notions of other people. But it is not the business of Government to lend countenance to these perverted and morbid notions and seek to penalise the objections of those who do not belong to the favoured race.

It is asserted that "throughout the whole period since Lower Burma became part of the British Empire the Burmese Buddhist community as a whole has never taken exception to the practice of Europeans wearing boots and shoes within the precincts of pagodas and that no protest against the practice has on religious grounds been raised during all that period by any authoritative members of the Buddhist hierarchy in any part of Burma." In the first place, this is the bureaucratic version of a period of the history of the country, which may not be correct; we must have the people's version, too. In the second place, any member of the Buddhist hierarchy recognised by the bureaucracy as "authoritative" may not have protested; but did *no* member, *un-authoritative* it may be, ever protest?

Or, may it not be that those who may have protested have been, *ipso facto*, considered unauthoritative? But let us suppose the facts are exactly as stated in the official letter. May it not be that hitherto the Burmese people have been so afraid of the white man that they have not protested, and now that there has been a racial and national awakening throughout the world, particularly in view of the declaration of the Allies that they are fighting for the rights of *small* nations, the Burmese people have mustered courage for the first time since their loss of independence to give utterance to the religious scruple which was in their heart? If it be a fact, of which we are not sure, "that no body of pagoda trustees or member of such body was party to the resolution," that was quite natural. For nowhere in the East have the priests or people like them been among the first to feel the promptings of national self-respect reborn. It may be objected that there ought not to be any connection between the re-birth of national feeling and religion; but that is an unreasonable objection. For the growth of national consciousness makes everything national dear to the people,—religion, art, literature, dress, customs, style of living, &c.

But supposing that the resolutions of the meeting do represent an innovation, are not the people of a country entitled to make an innovation as regards their religious notions or scruples,—particularly when the innovation does not encroach on any political, legal, commercial, educational, intellectual, religious, or moral right of any foreign people? The Lieutenant-Governor of Burma is playing the strong man quite unnecessarily and unwisely. It is ridiculous to suggest that in order to maintain harmony between whites and non-whites, the whites must have their own way even in what is non-essential to them and the non-whites are to yield even in matters which they consider, it may be mistakenly, of vital importance to them.

As regards wearing shoes or boots within the precincts of Burmese pagodas one may ask to know what the Burmese themselves do? Do they take off their boots or shoes or other foot-wear when entering pagodas or pagoda-grounds, or do they not? If they do, there can be no question of what they really feel in the

matter. As Europeans are human beings like them and as European boots and shoes are not holy objects any more than Burmese foot-wear, all *real* ladies and gentlemen among Europeans who know the Burmese practice should either spontaneously and readily conform to it or refrain from visiting pagodas. If, however, the Burmese have their foot-wear on in pagodas, they ought not to expect others to do what they themselves do not do.

Bargaining and Having a Motive.

Indian Home Rulers have insisted that the people should be enfranchised or given a definite promise of enfranchisement so that that may act as a motive for their enthusiastically enlisting in the army or helping otherwise in the war. This has been characterised by official and non-official Anglo-Indians as bargaining or wishing to have terms. These European sojourners expect motiveless or *nishkam* action from the people of India. How reasonable such an expectation is will appear from the following extract from *Capital*, May 31, regarding Ireland, which is far more free than India :

The discovery of the Sinn Fein plot was immediately succeeded by the practical abandonment of conscription in Ireland, and the adoption in its place of extraordinary inducements to voluntary enlistment. Mr. Lloyd George is hopeful that the response will be worthy of the best and highest traditions of Ireland, but he will be doomed to disappointment if he fails to keep his pledges to the Irish Nationalists. Many London papers are urging him to do so without delay, and one wonders if he will be strong enough. The position of the Irish Nationalists is summed up in a letter sent to the Press by Mr. Walter D'Alton, of Tipperary, who was once a strong Unionist. The text is worth quoting in the interests of fairplay, of which commodity Ireland gets little in this country :—

"The Civil War of America offers an instructive parallel to the present situation in Ireland. In that war the black men were invited to join the ranks of both armies. In every case the principle of freedom before fighting was recognised without question. This is very clearly stated by President Lincoln, addressing the people of Illinois in 1863, in the course of the greatest pronouncement of all Lincoln's career :—

I thought that whatever negroes can be got to do as soldiers leaves nothing for the white soldiers to do in saving the Union. But negroes and all people, act upon motives. Why should they do anything for us if we will do nothing for them. If they stake their lives for us they must be prompted by the strongest motive, even the promise of freedom. And the promise, being made, must be kept.

May we not commend these trenchant remarks to our British rulers? Each one of them is as old and as deep as humanity; 'Motive' there must be if people aren't fools. Something is never given for nothing. Life, the greatest possession, is not staked except for freedom; and, last of all, 'A promise once

made must be kept.' Of course, from an experience that seems strange to the rest of the world, but not to us, we Irishmen know that England denies all these principles, and especially the last. We invite her to carry her denial to President Wilson, and to tell him that Abraham Lincoln, the idol of Americans, was all wrong; or, alternatively, that what is true and commendable in regard to the noble negro cannot possibly apply to mere Irishmen."

In the passage printed above in very small type, substitute Indians for negroes and the British Empire for the Union. In the remaining portion of the extract substitute India for Ireland, Indians for Irishmen, and Indian for Irish.

If bureaucrats in India want a merely mercenary army, they should make tempting offers of pay, allowances, prospects of promotion, pension and jagirs. If they want also an enthusiastic army of citizens, they must confer citizen's rights on the people or at least make a definite promise of such rights, and make the Indian citizen soldier's status equal to that of the white citizen soldier. It is absurd and useless to expect what is practically motiveless action.

Why America is Fighting.

Action proceed from motives, and these may be altruistic, self-regarding, or selfish. It must be conceded that no nation is fighting only from altruistic motives. It is admitted on all hands that America's motives are more altruistic than those of other belligerent countries. But even her motives are not entirely altruistic, though she does not wish to add to her territory. The following passage is taken from an article in the *North American Review* :—

But, as we have said over and over again, what we are fighting for is not to make the world safe for Democracy but to make the world safe for us. Forced into war by Germany, who violated our rights ruthlessly as she did those of Belgium, we are fighting a war of self-defence. We are today in peril. To avert that peril we have taken up arms. We are fighting to defend our wives and children from the debiling hand of the German. We are fighting to protect our homes from a brute who knows no mercy, a brute whose lust is destruction; we are fighting to preserve the institutions we love, the liberty we cherish, the freedom dear to us. We are fighting in France because it is there we can strike the enemy, but if we are defeated in France we shall be conquered in America; no longer shall we be freemen but the slaves of the most merciless and brutal task master the world has known. Our danger is great, and only our courage and determination can avert it.

That is not the only American opinion which declares that with America it is a

defensive war. *Munsey's Magazine* is one of the foremost and most widely circulated American monthlies. Its editor says in the April number :

Americans are naturally a peace-loving people, and the horrors of the present battle-fields in Europe have aroused a dread of war greater than ever existed before. When American wives and mothers and sisters read the casualty lists of the Allies, with losses of more than thirty thousand in a single week, they tremble for their loved ones and are prompted to ask whether it is all worth what it costs in the sacrifice of life and limb.

If they will only reflect a little, they will realize that we have no choice but to fight if we would remain free.

No fact has been more clearly ascertained concerning the plans of the imperial autocracy that governs Germany than the intention to dominate this country after defeating France and England. If the British fleet were out of the way, German naval guns would be thundering off the entrance to New York harbor in less than a fortnight ; and the United States would be compelled to pay a large portion of the expense incurred by Germany in enslaving the world.

It is as certain as sunrise that if the Teutonic autocracy is not held within the territorial boundaries of Germany by the compulsion of the Allies exercised on European soil and in European waters, the German land and naval forces will ultimately bring the war to America, and we shall have to fight them standing in the doors of our own homes. However one may deprecate war, it is preferable to subjection ; and it is the part of wisdom to carry on war in France and Flanders rather than in our own land, where our women and children would be exposed to such atrocities as have befallen the French and Belgians.

We are waging what is really for us a defensive warfare under conditions most beneficial to the common cause, because most helpful to our Allies, and at the same time least injurious to our own people, because our women and children are not imperiled.

Every American soldier in the trenches in France is defending the United States against imperialistic aggression just as truly as he would be if serving one of the great guns in the batteries at Sandy Hook and firing at a German fleet in the offing. We are fighting in Europe to prevent German imperialism from overcoming us in America.

If Anglo-Indian bureaucrats say that Indians ought to fight to preserve their present state of dependence on Britain because it is better than dependence on Germany, we may ask, What becomes of the declaration that the present war is a war for the freedom of the world (minus India ?), for democracy and for establishing the right of self-determination of nations ? And why is not Ireland content to fight to preserve her present status which is far superior to that of India ? Why is she striving to win Home Rule ? Is human nature different in India from what it is in Ireland ?

Future of Poles, Czecho-Slavs and Yugo-Slavs.

A Reuter's telegram dated London, June 5 reads :

The Press Bureau announces that the Prime Ministers of Great Britain, France and Italy at a meeting at Versailles agreed to the following declarations :—

Firstly, that the creation of a united independent Polish State with free access to the sea constitutes one of the conditions of a solid and just peace and the rule of right in Europe.

Secondly, that Great Britain, France and Italy associate themselves with America in the expression of earnest sympathy for nationalistic aspirations towards the freedom of the Czecho-slav and Yugo-Slav peoples.

Needless to say the Poles, the Czecho-Slavs and the Yugo-Slavs in whose future the prime ministers of Great Britain, France and Italy are so sympathetically interested are not, never were and are never likely to be the "property" of Britain, France and Italy.

Probably the prime ministers of Germany, Austria and Turkey are expressing similar concern for the future of India, Anam and Tripoli. It is a comfortable occupation,—to dispose of other peoples' property.

The British people would do well to consider what others think of them, *e. g.*, the following passage taken from *India* (London) :

In an interview granted to Mr. Arthur Ransome, the "Daily News" correspondent at Petrograd, M. Trotsky, before leaving for Brest-Litovsk, said, laughing :—

If we were really logical we would declare war on England now for the sake of India, Egypt, and Ireland. You have read our peace declaration.

Mr. Ransome protested that "we made nothing out of India." M. Trotsky replied ;—

Then give up being so altruistic. You English are the most Chauvinist nation on earth without knowing it.

We have no positive reasons for doubting the sincerity of the Allied prime ministers' concern for the future of Poles, Czecho-Slavs and Yugo-Slavs. But if these statesmen are thoroughly liberty-loving, why should they seek to liberate only the subjects of enemy countries and not those of their own countries, too ? With regard to India, we have heard it said that it is so very difficult to give India a little internal autonomy that statesmen must pause and pause and pause before "taking a leap in the dark," and probably end by pausing. As for countries or peoples held in subjection by enemy nations, why, it is the easiest thing in the world to make them

immediately independent. This presupposes that races dependent on enemy nations have had a better training in self-government during their period of subjection, making them fit for immediate independence, than Indians have had under British rule for the purposes of a little internal autonomy,—which fact has kept us unfit for taking the first steps in self-government. Should it be contended that the European peoples who are now sought to be made independent required no training in self-government, having been always fit for independence, the question would arise how they lost it; for, according to the civilized predatory political ideas hitherto current and which have not yet begun to be considered barbarous, fitness for independence includes the power to preserve independence against the attacks of powerful robber nations.

It may be observed in passing that these predatory political ideas, if applied to private life, would amount to this, that any man of genius, poet, scientist, artist, saint, scholar, inventor, economist, captain of industry, etc., who was unable to defend his hearth and home and property against robbers, would be considered unfit to remain a free man, and his enslavement by the robbers would be considered perfectly justifiable.

The Bombay War Conference Incident.

By calling in question the sincerity of some Home Rule leaders or of the entire Home Rule League party (it does not much matter who exactly were meant) and casting other aspersions on them in his opening speech at the Bombay War Conference, Lord Willingdon did not display either gentlemanliness, tact or statesmanship. To invite people and then to take them to task is not good manners, according to any code of etiquette, western or eastern. It does not indicate the possession of an elementary knowledge of human nature to think that the best way to secure the co-operation of fearless patriots is to take them to task; though timid *jo-hukums* may in that way be made to "co-operate." Therefore, what the Governor of Bombay did was obviously unstatesmanlike. His remarks on some Home Rule Leaguers or all Home Rule Leaguers were entirely unnecessary, too, for the purposes of the conference, and, therefore, irrelevant and superfluous.

It may be that he did not and does not want the co-operation of Home Rule Leaguers. If so, why did he invite their leaders? If the invitation was sincere, he did want their co-operation, and, therefore, ought not, if only as a matter of policy, to have insulted them; if the invitation was not wholehearted, he ought to have been the last person to call in question the sincerity of others.

His Excellency said with regard to the Home Rule Leaguers: "I cannot honestly feel sure of the sincerity of their support, until I have come to a clear understanding with them and I have frankly expressed to them all that is in mind." The best way to come to a clear understanding with any men is to hold with them a small private conference, where both parties can and should have a full opportunity of frankly expressing all that is in their minds: the worst way is to call a public conference and frankly express what is in your mind and at the same time to prevent the other party from having their say. Lord Willingdon's conduct appears all the more reprehensible owing to the fact that "dear Mr. Kelkar" had been assured that there would be "open discussion" at the Conference and that "any criticism or suggestions which speakers may make in the course of discussion will receive careful consideration of Government."

It has been said that Mr. Tilak and his friends, instead of leaving the meeting, might have stayed on and spoken to the second resolution as Mr. Jinna was allowed to do and did with great effect. But is it quite certain that Lord Willingdon's somewhat changed attitude towards Mr. Jinna was not due to Mr. Tilak and his friends leaving the meeting at an earlier stage?

Lord Willingdon stopped Messrs. Tilak and Kelkar on the ground that they had begun to talk politics. But he had himself set the bad example of talking politics, and allowed the Maharaja of Kolhapur, Mr. Setalvad and Sir Dinshaw M. Petit to talk politics. But we forget: pro-bureaucrat politics is not politics.

In the eyes of his lordship the great offence of the Home Rule Leaguers is that they wish to have terms. This their leaders deny. They say that they wish to have definite assurance of citizenship in order that citizenlike enthusiasm for the

Empire may be aroused in the country and in consequence there may be an adequate response to the appeal for recruits. We are frankly of the opinion that if anybody has a desire "to have terms", he need not feel abashed, as it is perfectly natural and justifiable. All belligerents are fighting for something or other; we do not and need not pretend to be so super-human or sub-human as to be ready to risk our lives for nothing. But as in previous numbers and this number we have said much on the cant of "bargaining," we need not say more.

Lord Willingdon thinks or pretends to believe that the essence of partnership lies in being called upon to make sacrifices, not also in sharing the advantages; for he said:

"I have always felt and urged that India should be trusted, should be treated as a partner, and should be asked to give to the full her great resources of men and material to the help of the Allied cause."

How hollow, absurd and ludicrous! Every one knows that India is not trusted. And his lordship coolly takes it for granted that partnership consists solely in being asked to give all that one has! We suppose when British capitalists enter into partnership with others, they are "proud" only to supply the capital, and not only do they not exercise any control over the business and demand any dividends, but they actually despise these things as sordid "bargaining."

Some years ago, on different occasions, Prof. Gilbert Murray and Lord Carmichael appealed to the youth of India to consider, not only India but the whole British Empire as their Motherland, and we commented on these appeals.

Following perhaps unconsciously the same line of thought Lord Willingdon observed that "the appeal has now come from the mother country." It is his mother country, no doubt, but not of us Indians. And that not merely anthropologically. We have not derived or borrowed our religions, languages, litera-

tures, national civilisation, culture and arts from England.

Lord Willingdon's remarks and conduct have been keenly and rightly resented all over India and there have been numerous meetings of indignant protest.

From Australian Women to the Women of India.

In our last month's note on Australia and Fiji we promised to print in this issue the letters addressed to the women of India by the Women's Service Guild and the Women's Christian Temperance Association. They are given below.

From

The Women's Service Guild.

Western Australia.

To Our Sister Women in India,

The Women's Service Guild of Perth, Western Australia, send greetings, and wish to convey their appreciation of the splendid stand taken in defence of the honor of the Indian women in Fiji. This matter has been brought before many women's organisations in Australia and for the first time we have realised what our sister women, now in Fiji, were being subjected to. We are about two thousand miles away from Sydney where a large deputation representing most of the women's organisations



MISS DIXON.

MISS PRIEST.

in Australia, including our own, waited on the Colonial Sugar Refining Company asking for certain reforms in connection with the conditions under which Indian people are working on that Company's plantations in Fiji. We are hopeful that some good will result from this deputation and we do not intend to let this matter drop. Two of our members have volunteered to go to Fiji to help the Indian people and we hope they will keep us in touch with what is going on there.

We women feel akin to the spirit of the motive that has prompted you to take action on behalf of the Indian women in Fiji and recognise it as part of an evolutionary process which is sweeping through the world and prompting women in every land to join hands and work for the uplift of the human race.

We should be glad to hear from you of the work you are doing and the objects you have in view for the betterment of women. We send our hearty good wishes.

Hoping to hear from you soon,

We beg to remain,

Yours sincerely,

Sd. Nelly Stidworthy.

(Hon. Secretary)

From

The Women's Christian Temperance Union,
West Australia.

To The Women of India,

We send you greetings from the women of West Australia. We have heard of the wonderful work you, women of India, have helped to accomplish in abolishing the wicked indenture system which was in operation in the sugar plantations of Fiji. We have been filled with indignation and horror on hearing of the sufferings and indignities offered to those poor women in Fiji and have felt it to be a call to the womanhood of Australia, it needs be to come to their relief. We are glad to be able to report to you that two of our West Australian women are already on their way to Fiji to help,—one as a teacher and the other as a nurse.

We have read with great admiration the inspiring appeal to the patriotism of your people delivered by Mrs. Sarojini Naidu at Allahabad, and we are filled with gratitude and joy to think that you have been able by God's help to accomplish so much. There can be no doubt that the call has come to the women all over the world to stand together as a united body for the moral and spiritual welfare of all sisters who have been denied the privileges which we ourselves enjoy. We have been thrilled at the great response of India in this world now when Indians and Australians have been fighting side by side; and Australian women join with Indian women in the universal wish that it may soon come to an end and that peace, on a basis of righteousness, will be established in every part of the world knowing as we do that righteousness alone "exalteth a nation."

Your friends in the great cause of God, Home and Humanity,

Lilian Metcalf,

President.

Florence Beresford,

Hon. Secretary.

We reproduce here the photographs of Miss Dixon and Miss Priest, who have gone out to Fiji to help their Indian sisters and whose courage and spirit of cheerful sacrifice are apparent from the extract from Miss Priest's letter quoted in our last number.

"Disgraceful."

A Reuter's telegram dated London, June 3, appeared in the dailies last month to the following effect:

In the House of Commons, replying to questions by Mr. Joyson Hicks and General Page Croft with regard to the letter of Sir Subramaniya Aiyer to President Wilson, Mr. Montagu said: "The impropriety of this disgraceful letter is all the more inexcusable owing to the position of the writer. The assertions in the letter are too wild and baseless to require or receive notice from the responsible authority. No action has as yet been taken regarding the matter and I am communicating with the Viceroy."

Sir J. D. Rees asked: "Is Mr. Montagu aware that the author of the letter is seventy-seven and that this was a senile production?"

We will consider from various points of view whether the letter was disgraceful and improper.

It is never disgraceful, but on the contrary very natural and honourable, for any people to try by righteous means to be free or even free and independent. The object of the letter was to have America's help in getting Home Rule (not independence) for India. So it was neither improper nor disgraceful. America is an allied country, and it is well-known and was admitted by Mr. Lloyd George in the House of Commons during the debate on the Man-power bill (*vide* pp. 568-69 of this Review for May, 1918) that it was felt necessary to give Home Rule to Ireland as early as practicable in order, among other reasons, to satisfy America. As American sympathy and pressure were openly admitted, without any question of propriety being raised, as having added to the urgency of the Irish Home Rule problem, it was not improper or disgraceful for Indian Home Rulers to seek American sympathy and support.

Mr. John Dillon, now the leader of the Irish Parliamentary Party, in his first public speech as leader, said:

I pledge myself here to-day, before you Nationalists of Ulster, that if justice, and the fullest measure of justice, is not meted out to the Irish people, and the National aspirations of Ireland fully satisfied, I, in your name, will stand in the path of England, and will shame her before the Nations of the world. Speaking for a united Ireland, I will appeal to America and to the President of the United States, and I will say: "Tell England that she must, before she can pretend to carry on the war for the rights of all Nations, go home and set her house in order."

Has any British minister dared to call this disgraceful or improper? It is also known that at a public meeting held in Dublin it was resolved, if necessary, to send a deputation to America to tell the people there how England was dealing with Ireland. Nobody has called this disgraceful.

The letter was not sent by Mail but

through some American friends. As the letter was not in furtherance of any conspiracy, as it was addressed to the head of an Allied government, and as, if sent by Mail, it would have been stopped by the censor, there was no impropriety or disgrace in sending it in the way it was done.

It has next to be considered whether "the position of the writer" of the letter makes its "impropriety" "all the more inexcusable." If by the position of the writer is meant his being a title-holder and a pensioner, we do not think it is improper or disgraceful for a title-holder or pensioner to seek freedom for his country. Title-holders and pensioners are not bond-slaves. If by position reference was made to the high judicial position the writer had held and the eminent position of public leadership which he now holds, these also would not make an otherwise proper and honorable letter improper, inexcusable or disgraceful. Of course, if any letter were really improper and disgraceful, it would certainly be all the more inexcusable if the writer of it were a man of the intellectual calibre and position in public life of Mr. S. Subramania Aiyer.

As regards the contents of the letter, Mr. Montagu's opinion was: "The assertions in the letter are too wild and baseless to require or receive notice from the responsible authority." We have read the letter thrice, and we can say that no statement made in it is entirely baseless or devoid of truth. Some are entirely and literally true, some are substantially though not literally true, and none are without the kernel of truth. But, taking it for granted that the letter is "wild", British and Irish politicians and public men write and say far wilder things without being called to account for the same. The letter is courageous and patriotic and was very timely. But we must also say that we feel that it would have been better and more effective and useful if Mr. Aiyer had written it, not in the style of an orator or a rhetorician, but in that of a judge and a statistician combined. If while writing it he had felt that the British bureaucracy were on their trial, that he was the judge, and that his letter was the judgment, against which there would lie an appeal to informed public opinion all over the civilised world, he, we are sure, could have produced a document,

entirely unexceptionable and incontrovertible. We also think that he was rather optimistic in his estimate of the number of recruits which the immediate *promise* of Home Rule would bring in three and six months. Promises have been broken ere now. Our opinion is that that would have made recruitment somewhat brisker; but it is the *actual* enjoyment of liberty for some appreciable period of time which make men participate in a fight for liberty, such as the present war has been declared to be.

When Mr. Montagu proceeded to say, "No action has as yet been taken regarding the matter and I am communicating with the Viceroy," did his memory play him false, making him forget the stormy interview which Mr. Aiyer had with him and the Viceroy, when the latter rebuked Mr. Aiyer in his presence, or does he not know that the Chief Secretary to the Madras Government wrote the following letter to Mr. Aiyer in February last?

Fort St. George
Madras, 8-2, 1918.

D. O.

Dear Sir,—His Excellency the Governor-in-Council has recently been placed in possession of printed copies of a letter purporting to have been sent by you to the address of the President of the United States. The letter is dated the 24th June 1917, and contains the statement that it was transmitted through the agency of Mr. and Mrs Henry Hotchner (who are known to have left India within a few days of the date), on the ground that it would never have reached the addressee "if sent by Mail." It has been intimated to His Excellency-in-Council that His Excellency the Viceroy and the Secretary of State personally questioned and rebuked you for your conduct in this matter. In these circumstances His Excellency-in-Council has decided to take no further action.

Yours faithfully
(Sd.) Lionel Davidson
Acting Chief Secretary.

Or did Mr. Montagu play the disingenuous diplomat in his answer to Mr. Joyson Hicks in order to placate a certain party?

Action has already been taken in that Mr. Aiyer was rebuked by the Viceroy in Mr. Montagu's presence and in that "His Excellency-in-Council [of Madras] has decided to take no further action." If, however, to satisfy any anti-Indian party, the question be re-opened, Mr. Aiyer is prepared to suffer, and he adds in his on the whole spirited and dignified reply to Mr. Montagu:

I do not for a moment intend to claim any exemption on the score of that letter from any action which may be taken in furtherance of the Secretary

of State's answer on the 3rd instant. I waive all opposition to such future action if any. I go further and say that I court it with that eagerness and sincerity which my duty to the Motherland demand of me. It is superfluous to say that the case involves nothing personal, and that my cause is the cause of the whole country. In furtherance of that cause, all that is mine—my name, my liberty and everything else—must be sacrificed and willingly sacrificed. Internment or extermination, deportation and the like have no terror for me; and at this time of my life, with no earthly expectations to realise, I feel I can have no more glorious fate to meet in pursuance of gaining home Rule for India, than to become an object of official tyranny.

Renouncement of Titles.

The renouncement of his titles by Mr. S. Subramania Aiyer has roused our unqualified admiration and respect. After the insults heaped on him by the head of the Government of India in London he could not with any self-respect continue to "enjoy" any honors proceeding from that authority.

Indian Education During the War.

In a special supplement to the *Commonweal* it is said :—

The daily newspapers recently reprinted a statement of Mr. Findlay Shirras to the effect that after the strain of the last few years, there has been no tendency to slacken the rate of progress. A study of the statistics does not indicate any evidence in support of that view. In fact the graphs with which he has prefaced his descriptive account prove that he was totally mistaken in making so definite a statement. Here are the figures supplied by himself and let us see what they reveal.

in lakhs of rupees
1911-12 1913-14 1916-17

Expenditure			
1. from public funds ...	406	552	615
2. from private sources ...	382	453	514
3. from all sources ...	788	1005	1126
Thus the increase in expenditure from public funds during,			

the two years before the War ... 146 lakhs

the three years after the War ... 63 lakhs

In other words, while before the War the Government gave for education 146 lakhs in two years or 73 lakhs in one year, they failed to grant even that much in the three years after the War began. Has Mr. Findlay Shirras considered what this means?

Anglo-Indian journalists have often said that our children get education like orphans almost entirely at the expense of the state. We have ere now exposed the falsehood of such statements, and have said that even if our children's education were entirely free and at the expense of the State, that would not be anything to be ashamed of, for the money in the State treasury is Indian money, not money brought from England, and boys and girls

in rich countries like America have all grades of education provided for them free. On this subject the *Commonweal* says :

Apologists of the Bureaucracy are generally accustomed to remark that in India the public give practically no assistance in furthering the cause of education. Let us see to what extent that accusation is borne out by facts. When the War began, the contribution from private funds was actually 81 per cent of the Government grants. Three years after the War, it was actually 84 per cent, which shows that the response from the public to the demand for education has improved in spite of the financial stringency created by the War. Here is more conclusive evidence : The following figures give the cost of educating an Indian child on an average from all sources in rupees :

	1914-15	1915-16	1916-17
From provincial revenue ...	3-4-6	3-5-6	3-7-7
From funds of local bodies ...	2-4-6	2-8-6	2-8-9
From private sources ...	5-0-4	5-3-2	5-6-4
Total from all sources ...	10-11-2	11-1-2	11-6-8

It will be seen that the contribution from private sources has always been nearly half the total cost.

Our contemporary proceeds to observe :

What is more noteworthy is the relative increase. During the three years, the cost of education per pupil in the country has gone up by eleven annas, and this increase is made up as follows : Government 3 annas, local bodies 2 annas, and the public 6 annas. Thus the brunt of the increased cost of education has been borne by the people from the private funds.

Mrs. Besant's weekly exposes another curious misrepresentation now prevalent in the country, viz., that the Government have given a great impetus to primary education, greater than to secondary or collegiate education.

This is a pure myth. Here are the figures, showing direct expenditure in lakhs incurred by Government under various heads :

	1911-12	1916-17	percentage of increase
Collegiate ...	48	71	47
Secondary ...	208	319	53
Primary ...	207	293	41
Total including others ...	540	792	47

The increase under primary education is thus the lowest, and below the average. The comparison yields a worse percentage if we take into account the figures for only the War years. During the triennium following 1913-14, the general rise in educational expenditure was 19 per cent, whereas that under the primary head was only 14 per cent. Yet there has been no limit to the extent of tall talk in bureaucratic circles on the necessity for encouraging primary education. The Government seem to have decided to universalise elementary education by reducing the proportion of additional grants given to that department!

Educational Developments in Warring Europe.

The war has affected the belligerent countries of Europe more closely than India, but education has received greater

attention there during the war than before the war; whereas in India before the war education received niggardly treatment by the State, and the grants have diminished during the war. We learn from the April *American Review of Reviews* that a remarkable chapter of the current Annual Report of the United States Commissioner of Education, prepared by Mr. W. S. Jesien, of the Division of Foreign Education, deals with the recent history and present condition of the schools of the belligerent countries of Europe as affected by the war. The gist of the chapter is to the effect that, in spite of material losses and temporary disturbances, education has, on the whole, received a striking impetus and has undergone important developments that might have been long deferred if the war has not happened. We can give here only brief fragments of this interesting article (Chapter IV of the first volume of the report for 1917), the whole of which is commended to the attention of persons who are in quest of data to support the thesis that the war is by no means an unmitigated calamity.

The American Review of Reviews quotes from the Report :

A world-wide movement to perfect the whole scheme of public education is resulting from the war. The fact that this movement is being carried forward even while the nations are engaged in the exhausting conflict shows the changed conception of the social worth of education. The time is past when education could be considered a national luxury; it is now regarded as a primary necessity of national life, and the most striking illustrations of this new conception are offered by the events that have taken place during the present war.

France and England are engaged in a simultaneous reorganisation of their respective systems of public education, and the continuation school projects now pending in the parliaments at Paris and London are essentially identical. They both introduce universal compulsory continuation schooling of general and vocational character. The English bill provides, in addition, for an extension and perfection of elementary school compulsion.

About compulsory education in England it is said :

Mr. Herbert Fisher's education bill, introduced in the British House of Commons on August 10, 1917, provides, among other things, for universal compulsory continued education from the completion of the elementary school course to the age of eighteen. Mr. Jesien records this as a 'momentous event,' since few nations have hitherto extended school compulsion beyond the elementary school.

As regards France—

In France compulsory continuation education is provided, in a pending bill, for boys to the age of

twenty and for girls to the age of eighteen; the classes to be held on working days and preferably outside of working hours. Physical training is to be given on Sundays. During a part of the continuation course the instruction will occupy 300 hours a year, and during the remainder 200 hours. The requirements do not apply to youths who are pursuing studies of a higher grade than those in the continuation schools.

Germany, Russia and Poland have not been idle.

In Germany the "Einheitschule" movement, aiming at a democratization of the school system of that country, has made most important progress during the war. In Russia new schools are being organized everywhere. In Italy the elementary system is undergoing extension, and provision has been made for instruction of illiterate adults.

Of special interest in this connection are the events that have taken place in Holland since its evacuation by the old Russian bureaucratic machine. The first use the Poles made of their temporary freedom was to introduce compulsory elementary school attendance, nonexistent under the old regime. New schools were established with such zeal that in one year (1915-16) the number of schools increased by 47 per cent. In Warsaw alone 400 new elementary schools and forty-seven industrial continuation schools were established in that year.

In addition to the present activities, extensive plans for educational reconstruction and reforms after the war are under consideration in all the warring countries. In these plans several features appear with striking similarity in the different countries. It is, for example, the consensus of educational opinion that improvement must be sought in technical and vocational education, in modern languages and commercial subjects, in physical and character training.

The belligerent countries have not been content simply with hating one another during the war. They continue to learn one another's languages to facilitate intercourse after the war. In Great Britain the Modern Language Association says :

It is not possible to give any exact forecast of the commercial relations of England and Germany after the war, but whatever form they may assume there is no doubt that a knowledge of German and German conditions will be required for commercial purposes. In the future it will be even more necessary than in the past that there shall be in responsible quarters people possessing an adequate knowledge of German and all that the study of German in the widest sense should imply. . . . The study of German has inevitably suffered during the war, but we are of opinion that to allow any further diminution to take place, or even to accept the present reduced scale as permanent, would be to the national disadvantage.

The German attitude in this matter is said to be represented by the following quotation from the *Mannheim Gazette* :

The modern languages occupy a prominent position in our real schools and higher real schools (Oberrealschulen). No narrow minds will demand their curtailment because of our unpleasant experience with the French and the English. On the

contrary, the knowledge of these languages is absolutely necessary to us, especially that of English. Ignorance of a foreign language or of a foreign nation is not an element of strength, but of weakness. Besides, Germany has no intention of isolating herself from the rest of the world when the war is over. She does not want to wage war after the war. She strives more than ever to penetrate into the world.The modern languages ought to be given more, not less, time than heretofore.

The study of Russian has made marked progress in Great Britain, France, Italy, and Germany.

Can India show a Qualified Electorate ?

It has been objected that Home Rule cannot be given to India because there cannot immediately be a sufficiently large and qualified electorate. We have met this objection in *Towards Home Rule*, Part I (2nd edition), pp. 45-50. We will in this note support our contention by citing the example of Japan. *The Japan Magazine* writes:—

Under the influence of similar movements abroad there is a growing agitation in Japan for extension of the right of franchise. Out of a population of some 60,000,000 in Japan not more than 1,600,000 enjoy the right to vote; and it is now felt by an increasing number of Japanese citizens that Japan should fall into line with the more advanced countries and extend the vote to all the more intelligent of her subjects. In connection with a meeting held for the furtherance of this object in Tokyo some time ago four men were arrested by the police for advocating universal suffrage, on the ground that such theories savor of Socialist propaganda. The *Hochi Shimbun*, while not going so far as to propose universal suffrage, strongly advocates an extension of the franchise. So long as no more than 2 per cent of the Japanese population have any voice in the Government of the nation the *Hochi* thinks it impossible that Japan can enjoy representative government. It is to the interest of the country that the franchise shall be given to as many intelligent citizens as possible. This is the view of British statesmen, and even in Germany it is beginning to find advocates. Is Japan going to remain behind these countries? The Kenseikai Party has formulated a bill for the extension of the franchise and presented it to the Imperial Diet; and the *Hochi* hopes that all parties will sink their differences and support the bill. The *Hochi* ascribes the increasing and widespread corruption in Japanese politics to the very limited number of voters and the facilities afforded election canvassers for bribery. If the nation is to expect any development of Political morality, the growth of constitutional ideas and the purification of electorates the franchise must be extended.

So in Japan out of a total population of 60 millions, only 1,600,000 or 2·6 per cent. are voters. In countries where popular government prevails, there is either universal manhood suffrage, or the franchise is enjoyed according to educa-

tional or property qualifications or both. In the case of India, taking only the test of literacy, we find that there are in British India 10,500,268 literate males of 20 and over. They form 8·6 per cent. of the total male population and 4·3 per cent. of the total male and female population. Thus the literacy test alone will give an electorate to India of 4·3 per cent. of the total population, against the present Japanese electorate consisting of 2·6 per cent. of the total Japanese population. It cannot be pretended either that the Japanese are more intelligent than the Indians, or that representative government was more prevalent in Japan than in India before the late Emperor Meiji gave the Japanese a constitution some fifty years ago.

War work of India and the Dominions.

What India has done during the war is well-known; and she has done it at her own expense. In addition she has made a "free gift" of one hundred millions sterling to the British Government in Great Britain. The Dominions are also doing their part, *but their mother country has*, according to Mr. Bonar Law speaking in the House of Commons on June 18 on the new vote of credit of 500 millions sterling, *lent them two hundred and six millions sterling.*

End of Kaira Struggle.

The struggle of the people of Kaira has ended in their gaining their object. The vow which they took meant that as there had been a failure of crops Government should suspend collection of the revenue from the poor; and in that case the well-to-do would pay the assessment due by them. To this Government would not at first agree. But early last month Government passed orders on the lines asked for by the passive resisters.

Messrs. M. K. Gandhi and V. J. Patel say in their manifesto to the people of Kaira:

We are obliged to say with sorrow that although the struggle has come to an end it is an end without grace. It lacks dignity. The above orders have not been passed either with generosity or with the heart in them. It very much looks as if the orders have been passed with the greatest reluctance.

All honour to the women and men of Kaira for their fearless and peaceful struggle. All honour to their leaders.

Mr. Gandhi's Gospel of Fearlessness.

In the course of the Kaira struggle Mr. Gandhi has made many speeches which deserve to be rescued from the ephemeral columns of newspapers. In a previous issue we published select passages from them. The following is from a speech which he made in a village named Khadhali.

He said that the first thing to do in any struggle of Satyagraha is to stick to truth. If we make a very subtle definition of truth, it includes many things. But because our definition of truth is rather narrow we are compelled to add a little to it. In this struggle we are not to oppose anybody, we are not to abuse anybody. If the opponent abuses us, we have to tolerate it. If he gives a blow to us with a stick, we have to bear it without giving a blow in return.

'ALWAYS STICK TO TRUTH.'

Secondly, a Satyagrahi has to be fearless. He has only to perform his duty. You know that so long as we stick to truth, we remain absolutely free from fear. You will always get protection if your dealings will be straightforward. When we are in the wrong, we feel very nervous about us.

Also the following :

Real bravery lies in receiving rather than in giving blows. Yesterday, I was reading my Gita. Therein I saw that one of the characteristics of a *Kshatriya* was "Apalayanam." It means that in face of danger a *Kshatriya* does not fall back, but, on the contrary, sticks to his post. If our Government will not fight with the Germans as it does now, if our soldiers go and stand before them weaponless and will not use explosives and say, "We will die of your blows," then I am sure our Government will win the war at once. But such an action requires "sanskar" ; and India possesses most of it. The vegetables that grow in India will not grow properly in England. The seeds of "sanskar" will flourish in India. Pure bravery lies in the power of endurance. It is real Satyagraha. It is mean to run away in face of danger."

Cloth famine in Bengal.

A gentleman writes to us from a town in the Central Provinces :

"The cloth famine in Bengal has become a real menace. Everyday one reads something or other about the growing distress in the country—bazaars are looted, wayfarers are robbed, women are stripped naked of their clothes—these and similar items of news are indicative of the distress of the people. The worst has also happened, men and women have committed suicide to avert the shame of nudity. Government have shown commendable quickness in suppressing crime, but have done nothing else. They have acted like an empiric in trying to suppress the external symptoms of the evil without attempting to reach the root of the evil itself. Hence every week some bazar is looted, though the men are sent to jail the next week with rigorous imprisonment. Public men and journalists have suggested various remedies, but they have fallen on deaf ears. Naturally people ask, has Lancashire anything to do with the trouble ?

"There is another aspect of the trouble which has evaded the notice of the government and people of Bengal.

"Why is it that one hears most about the cloth famine in Bengal ? Is it that Bengal is economically worse off than other parts of India, or is it that Bengal is more dependent on foreign cloth than other parts of India ? In the Central Provinces, which is undoubtedly one of the poorest parts of India, the distress of the people is not so acute because the poorer classes and specially the women-folk are still accustomed to wear home-spun cloth. It is a pity that Bengal with her large population of weavers should fail to make the most of it.

"The duty of the government, however, is clear in the present situation. Something of the nature of a cloth controller should be improvised for the situation who should take stock of the available cotton fabrics in the market and prevent cornering by unscrupulous tradesmen or capitalists. The stress on the market can also be relieved to some extent by the richer classes going in for the comparatively dearer stuff made in the country, allowing the poorer people to purchase the cheaper foreign varieties. Meanwhile relief centres should be opened without delay as suggested in this review last month."

Since we wrote last on the subject, more cases of suicide due to cloth-famine, of stripping and robbing of women, of theft and robbery of cloth, of poor school boys absenting themselves from school owing to want of proper clothing, have been reported in the newspapers of Bengal, and brought together in the pages of the *Ashārḥ* number of the *Prabasi*.

Pre-occupation with the War.

London, June 9.

In the House of Commons replying to Mr. Whitehouse Mr. Bonar Law stated that the Government was considering the question of the position of women with respect to election to the House of Commons.—"Reuter."

This is an example of entire pre-occupation with the War. Another example is furnished by the following :

A DEMOBILISATION SCHEME. Industrial Reconstruction.

London, May 29.

The military authorities and the Labour Ministry are engaged in perfecting a demobilisation scheme. It has far-reaching ramifications including eighteen dispersal depots in England, Scotland and Wales. The basis of the scheme is industrial reconstruction, not military convenience. It is understood that soldiers without occupations will have the option of remaining in the army a little longer than those who have. Many may desire to remain with the colours and with those it may be necessary to garrison India replacing men there who are anxious to get home.—"Reuter."

Indians have no reason to feel proud of the use of the phrase "to garrison India." To garrison means to station soldiers for the purpose of holding in bondage a subject population. Indians are expecting to be

partners in the Empire; but the idea of keeping them under as a subject population appears to be the idea still most prevalent in the minds of the British people or, at any rate, the British governing classes. Another meaning of "to garrison" is to station soldiers for defence. Cannot Indians be trained, equipped and trusted to defend their country even after the war?

A third example of utter pre-occupation with the war is furnished by a pretty long Reuter's telegram dated London, June 20, of which the opening sentence is: "The report is published of the Committee appointed by the Board of Trade to consider the position of shipping and ship-building industries *after the war*."

A fourth example is furnished by another longish Reuter's telegram announcing that "Lord Balfour of Burleigh's Committee has presented a *further* report on trade *after the war*."

Other examples are to be found in the following:—

AFTER THE WAR.
No Unemployment.

London, May 29.

Mr. Hayes Fisher, President of the Local Government Board, speaking at an industrial Council did not anticipate any unemployment trouble for many years after the war. He aimed at building at least three hundred workmen's dwellings within a year of the declaration of peace.—"Reuter."

IMPERIAL VS. DOMESTIC.

Separation Urged.

London, May 29.

The annual meeting of the Colonial Institute passed a resolution on the motion of Earl Brassey, urging the separation of the control of Imperial matters from the domestic affairs of the Motherland and that a settlement of the future constitution of the United Kingdom is essential preliminary to the discussion of the future Government of the Empire at the Special Imperial Conference to be summoned after the war.

These are in addition to other examples noticed in previous issues of this Review, such as the publication of the report of the committee appointed to consider the reform or reconstitution of the House of Lords, the attempt to reform the Anglican church, &c.

A most significant proof of the fact that the British people and therefore, British statesmen are thinking of many other things besides the war is that Dr. Fisher's very progressive, comprehensive and almost revolutionary Education Bill has been re-drafted and is being discussed in the British Press clause by clause. In Scotland, we read in the *Times Educational*

Supplement, April 4, "Despite the war, the average of educational activity is being fully maintained, alike by universities, teachers, and local authorities." In Wales, we learn from the same paper, the report of the Royal Commission appointed to consider Welsh educational problems was published on the eve of the college vacations.

Limit of Admission in College classes
in Allahabad University.

In a circular which the Registrar of the Allahabad University has sent to its constituent colleges, it is said that "while the number of students in a class should not exceed 60 in any circumstance, preferably it should not be over 45." It is said that this has been done in pursuance of a syndicate resolution. For years past in no province has there been a louder outcry against want of accommodation in Colleges than in the U. P. And yet here, not only have no new Colleges been opened, but the classes are going to be made smaller. In lecturing to classes, 45 is as good or as bad as 60; and as for paying individual attention to students, it is as impracticable in a class of 45 as it is in one of 60. Moreover with its smaller classes, can it be said that graduates or undergraduates of the Allahabad University are mentally better equipped than their fellows in the other Indian Universities where the classes are not so small?

Of U. P. Colleges which have the smallest classes, Queen's College at Benares, a State College, is one. According to the theory that the smaller the College class the better the teaching, this College ought to show good results. Of course, the percentage of success in examinations is not an ideal test of efficiency for a College, but it is the only tangible one. Now, in this year's Allahabad B. A. Examination, the percentage of success for the whole University was as low as 31. But Queen's College shows even a lower percentage of success, viz., 27. Some other small colleges which showed bad results are: Christian College, Lucknow, 24; Jaswant College, Jodhpur, 10. On the other hand some large colleges with full classes also showed bad results: Agra College, 30; M. A.-O. College, Aligarh, 30. Though no conclusions can be drawn from one year's results, the above figures at least show that students can be badly

taught both in small classes as well as in large classes. Its opposite, namely, that students can be taught well in small as well as in big colleges, finds support from the results of colleges which passed a higher percentage than the University average, which was 31. Take some large colleges: Muir Central College, 47; Canning College, 45. Take some smaller colleges: Isabella Thoburn College, 60; St. Andrew's College, Gorakhpur, 50. These figures are taken from the *Leader*.

The U. P. leaders have not yet succeeded in inducing Government or the University to raise the limit of admission in college classes. They should earnestly try to establish more colleges. This is being done in provinces like the Panjab, Bengal and Bombay. Classes in Cambridge University number from 10 to 300. At Harvard some classes are very large and some very small. Professor Taussig's class in economics there numbers in some years as many as 500 students. No doubt, at these universities there are tutors in charge of small groups of students to look after their individual needs. Tutors may be appointed in India, too. Why expect professors to pay attention to the requirements of each student individually, when this is impracticable unless their classes consist of, say, 10 or 15 students each?

What Soldiers are Paid in India and Abroad.

Before the acceptance by the Viceroy at the Delhi Conference of the suggestion that the Indian soldier's pay should be increased, the very idea was scouted by Tory Anglo-Indian journalists. Whenever our papers raised the question, they said that they were trying to get the highest price for "loyalty," or some such equally stupid thing. But see how British and Irish and American soldiers are treated. A message to the "Daily Express" from Dublin says that recruiting in Ireland will be carried out on the lines of the General Election with extensive distribution of leaflets dealing with the pay of soldiers, *allowances to dependents and provision of land*. In speaking on the Irish situation in the House of Lords Lord Curzon said *the promise of land grants to Irish recruits* was exactly the same policy as pursued in England for the last two or three years relating to soldiers' small holdings. So British and Irish soldiers

are to get small *jagirs*. Their pay also has been increased during the war, and for soldiers and sailors the income-tax has been specially reduced. The opening paragraphs of an article on "The Government and the Soldiers' Family" in the *American Review of Reviews* for April by S. M. Lindsay, Professor of Social Legislation in Columbia University, runs thus:

Every patriotic man, woman or child, who wants sincerely to "do his bit" to help win this war must expect to make some sacrifice, to do without many things which would be considered ordinarily necessary and proper, and to suffer many hardships. If, however, you know anyone who has already made the great sacrifice of giving up a father, husband, son, brother, or near relative to the extra hazardous "active service" of the military and naval forces of the country, and is at the same time suffering want or distress for lack of food or shelter which money can buy in his neighbourhood, the Bureau of War Risk Insurance in the Treasury Department at Washington wants to hear from you or from such person direct.

A just and generous Government through the action of a patriotic Congress has planned to prevent and alleviate such suffering, not as a matter of charity but of right, not years afterward, through the political favoritism of pensions, but at once by a new scientific application of the principles of social justice.

The Government expects every enlisted man to do his duty not only to his country but also to his family and those dependent upon him for support. Congress enacted in the soldiers' and sailors' insurance law of October 6, 1917—enlarging the activities of the Government bureau of war risk insurance in the Treasury Department—the most generous and far-sighted piece of social legislation that any country has yet put forth. It contains three great divisions: (1) A provision for both compulsory and voluntary allotments of pay, and family allowances to be granted and paid by the Government to the families and dependents of all enlisted men (including women) in the military and naval forces; (2) payment by the Government of compensation and indemnities for death or disability resulting from personal injury suffered or disease contracted in the line of duty, and not due to wilful misconduct, by any commissioned officer or any enlisted man or member of the Nurse Corps (female); (3) a provision for cheap insurance which commissioned officers, enlisted men or members of the Nurse Corps (female) may take voluntarily as added protection.

In America "on March 15, over 1,500,000 persons in the military and naval forces were insured for over twelve billion dollars (\$ 12,000,000,000) and for an average of over \$ 8000 per man." "Many of the largest units of the military forces are more than 90 per cent. insured." We are further informed that "Congress laid the right foundation for this [soldiers' and sailors' insurance] law by raising the pay of the enlisted men in the army and navy, making the minimum pay for nearly

all in the service \$ 30 a month, or *double what it was before* in most cases, and higher than that of any other army in the world."

Lord Ronaldsay on the War Loan.

While we support the War Loan, there are some points in Lord Ronaldsay's speech on the subject which require comment or elucidation. He said: "First, for the moment let us consider what is the financial aid which India has promised to the Empire." It is not India which has promised, it is the Government of India. The people of India and the Government of India are not identical. His lordship also expressed disapprobation of Government officials or anybody else bringing "undue pressure to bear on these people (*i. e.* the masses of the people) to subscribe to the war loan." No pressure, due or undue, ought to be brought to bear on anybody, rich or poor, to subscribe to the war loan. His Excellency also said that by subscribing to the war loan the people could keep the interest (paid from the proceeds of extra taxation) in the country. That is true. But, in Bengal for instance, the people who are subscribing largely are the foreign exploiters (like the Jute Mill-owners) and their brokers, middlemen and retail traders the Marwaris. The bulk of the people only pay the taxes from the proceeds of which the interest is to be paid, they are unable owing to poverty to subscribe and thus get back a part of the taxes in the shape of interest.

His Excellency observed:—

Much of the money which is being used for war purposes is employed to purchase commodities which at one time were imported from foreign countries, but which are now being made in over-increasing numbers in India itself (hear, hear and applause).

And he named boots, hides, and tanning materials as some of these things. In the big advertisements, too, of the War Loan appearing in the dailies, the following paragraph is to be found:

(1) ALL MONEY SPENT IN INDIA.

Probably the greatest advantage to India of the Loan will be spent in India. The money will be used to provide Wheat, Rice, and other foodstuffs, Jute, Cotton, Tea, Hides, Boots and Shoes, Tents, &c., for the use of the Army and the Allies. Therefore, the cultivators, manufacturers, merchants and every community in India will benefit.

Generally speaking, this is undoubtedly an advantage. But we have to see who

are the people actually benefited. In his evidence before the Industrial Commission at Bombay Mr. Karimbhai Adamji Pirbhai stated the well-known fact that factories or concerns owned by Europeans get an unduly large share of Government orders, sometimes in excess of their capacity to promptly execute them, whilst concerns owned by Indians do not get as much patronage as their producing capacity entitles them to. This statement has not been contradicted. Government should publish a list of the firms which receive orders for manufactures and the probable value of the orders, to enable the public to estimate the extent of the benefit to the natives of the country. Of course, even if European firms in the country get most of the orders, some Indian labourers, artisans and clerks get their wages; but that is a small part of the profits.

As for foodstuffs and commodities like Wheat, Rice, Jute, Tea, &c., we have to say something about what is produced in Bengal and Assam. We do not see how the Bengal cultivators of jute and rice are benefiting. Far from enjoying any unusual prosperity on account of the war or on account of the spending of the war loan in India, they are in such distress for want of cash that many of them cannot pay or fully pay their rents and buy cloth for themselves and their families. This has affected the landholders, too; many of them are in straits because of the non-realisation of rents from ryots. As for tea, most of the tea-gardens belong to Europeans. In Assam, where most of these gardens are situated, 549 belong to Europeans and only 60 to Indians.

Excess Profits.

The Government Statistical Department has published figures showing the profits of 42 Jute Mill companies during the last four years in pounds sterling. The following are *net* profits:

Year.	Net Profits in £.
1914	823,000
1915	4,661,000
1916	6,155,000
1917	4,689,000
Total for 4 years	£16,288,000

In pre-war years the net profits generally amounted to one million pounds

annually. On account of the war the Jute Companies got huge orders for bags, &c., and thus made enormous profits. So but for the war the profits would have been 4 millions in four years. Hence £12,288,000 represents the excess profits. In England and other belligerent countries excess profits, during the war, have been taxed from 50 to 100 per cent. To be precise, let us quote the scales of the Excess Profits Duty from the *Daily Mail Year Book* for 1918.

This duty is levied on the amount by which profits made in businesses between the outbreak of the war and August 1st, 1918, exceeded by more than £200 the standard of profits made before the war. If the business was started after the war began, 50 per cent. of the excess in the period ending August 4th, 1915, is payable. This rate rises to 60 per cent. for the period ending after August 4th, 1915, and before January 1st, 1917. In other cases, 50 per cent. is charged as duty on the excess for the year from the beginning of the first accounting period, and 60 per cent. on the excess earned in the period beginning at the expiration of that year and ending on or before December 31st, 1916. And 80 per cent. on any excess profits earned after December 31st, 1916.

If the Jute Mills had been taxed only 50 per cent. of their excess profits Government could have got in 4 years £6,144,000. The Cotton Mills and many other concerns also have made huge extra profits during the war. Why did not Sir William Meyer, or rather the Government of India have the courage and the fairness to tax the rich owners of these concerns, instead of taxing the poor man's salt, raising the customs duties, and increasing railway fares and freights?

Advisory Committees.

Advisory Committees to consider the cases of detenus and state prisoners have been appointed in Bengal, U. P. and the Panjab, and perhaps in some other provinces, too. We have already expressed our opinion on the degree of usefulness of these Committees. We shall be glad if in consequence of their labours, any political suspects regain their liberty. No judge, however capable and impartial, can, generally speaking, arrive at the truth by considering merely *ex parte* and untested evidence placed before him by the police. No lawyers are to be allowed to appear, and there will be no examination and cross-examination of witnesses. From the fact that no public notice or notice to the persons concerned has been given of

the sittings or mode of procedure of the Bengal committee, we do not think that the detenus will have the opportunity of producing rebutting evidence. Their memorials will, no doubt, be considered. But if they are not told definitely on what grounds they have been deprived of their liberty, about or against what are they to submit memorials?

The committees are merely advisory; their findings will not be binding on the Government.

Under all these circumstances, it will not be just to conclude that those who may remain under restraint after the committees have done their work, were really guilty of any offence.

As for the impartiality or the freedom from bias or prejudice of the Government servants or pensioners who are on the committees, we do not like to say anything regarding them individually. Speaking generally, we would ask our readers to draw their conclusions from what took place during the debate in the House of Commons, on May 9, which followed the publication of General Maurice's letter on some statements made by Mr. Lloyd George about the army. Mr. Asquith said:

The Government had admitted that there was a case for enquiry. He regarded the proposal that two judges of experience should hold such an enquiry in such circumstances as unsatisfactory. Such a tribunal would be impotent unless it had statutory powers, and he suggested a non-party committee of five members of the House of Commons, who could probably reach a decision which would be respected by the House and the country in two or three days.

He proceeded:

Any Government statement of facts would be *ex parte* and made in the absence of those who had impugned the accuracy of previous statements. Mr. Asquith urged that it was in the honour and interest of the Government, the House, the Army, the nation and the Allies and the unhampered prosecution of the war, to establish a tribunal of enquiry which from its constitution and powers would be able to give a prompt decisive and authoritative judgment. He hoped regarding some of these matters that there had been honest misunderstanding, but the clearer the case the Ministers had for proving the accuracy of the impugned statements the more cogent was the argument in favour of an enquiry under conditions which nobody could suspect of partiality or prejudice. (Laughter, in which Mr. Bonar Law joined).

Mr. Asquith, turning to Mr. Bonar Law, asked whether Mr. Bonar Law thought that a Select Committee of the House was not an unsuspected tribunal.

Mr. Bonar Law replied that every member of the House of Commons was either friendly or unfriendly to the Government, and therefore prejudiced.

Mr. Asquith retorted, "I am very sorry to hear the leader of the House suggest that there cannot be five members of the House of Commons who are not so steeped in party prejudice that they can not be trusted to judge a pure issue of fact. I leave it there."

The reader is to bear in mind that here the freedom from prejudice of Englishmen who were either His Majesty's Judges or Members of Parliament was the subject under consideration, and some of the men who were pronouncing opinion on it were men of Cabinet rank.

It may also be pointed out that when the Sinn Féin leaders recently arrested and interned were asked whether they would agree to have their cases, not tried, but simply investigated by two High Court Judges, their answers were in the negative.

Reported Suicide of a Detenu.

A report has reached us that a detenu or state prisoner named Rasik Lal Sarkar who was confined in Rajshahi jail has committed suicide by soaking his clothes in Kerosene oil and setting fire to them. We earnestly request the Government to enquire into the matter and make known the true facts.

Rigorous Imprisonment for Kutubdia Detenus.

The 17 Kutubdia detenus who openly left that place, after apprising the local police of that fact beforehand, to lay their grievances before the Magistrate, have been tried and sentenced by a special tribunal to two months' *rigorous* imprisonment each. This is an excessive punishment for a merely technical offence. That the *detenus* had real grievances, and that the Superintendent of Police did not forward many of their telegraphic and epistolary complaints to Government cannot be denied by any one who has read the report of the trial in the *Amrita Bazar Patrika*. The tribunal says that they were over-sensitive. Ideas differ. They were not convicts (and even convicts have good water supplied to them in jail) and for them not to have good drinking water (to take only one grievance) was a real source of inconvenience and possibly ill health; it does not require any extra sensitiveness to think it so. The tribunal disbelieved the allegations of torture in Dullunda House, on what grounds we do not know.

Fresh Disabilities of Indians in South Africa.

Writing to some Bombay papers, Mr. M. K. Gandhi draws attention to fresh disabilities imposed on Indians by the Union Government in South Africa by the recent introduction of railway travelling restrictions. He says, Indians would have been content if the existing colour prejudice was left to work itself but instead of the Union Government feeding the prejudice by giving legal recognition to a anti-colour campaign. Mr. Gandhi urges that the pendency of the war cannot be used as an effective shield to cover fresh wrongs and insults. He appeals to Englishmen in India along with Indians to lend their valuable support to the movement to redress the wrongs. He further points out that the Attorney-General has obtained a ruling from the Natal Supreme Court to the effect that the subjects of Native States are aliens and not British subjects and are not entitled to protection so far as appeals under a peculiar section of the Immigrants Restriction Act are concerned. Thus if the local court's ruling is correct, a quarter of Indian settlers in South Africa who are subjects of Indian States will be deprived of the security of residence there for which they fought for eight years and which they thought they had won.

The news is very serious indeed. In a letter to the *Statesman*, Mr. C. F. Andrews writes:—

Mr. Ahmed Muhammad Cachalia, the leader of the Indian community, has cabled (and the cable has passed the censor) that new statutory regulations have been passed imposing a colour bar against Indians which never existed before in the eyes of the law, and that these regulations (which have been promulgated in war time) have broken right across the settlement reached by General Smuts just before the war began in June, 1914...

I know Mr. Cachalia, the Indian leader, personally. He is a modest and retiring man, who was of the greatest help in bringing about the settlement itself by his reasonable views. He has learnt, in a very hard school of suffering, what a tragedy it would be, if Indians were obliged to take up the whole struggle once more. He would never do so except as a last resort. Yet it is he who has cabled, that Indians of all classes—Hindus, Muhammadans, Parsees and Christians—are unanimous in their decision, that this is the only honourable course left open, if these new restrictions are not removed.

Srish Chandra Vasu.

It is with deep personal sorrow that we

put on record the passing away from this world of that large-hearted scholar, Babu Srish Chandra Vasu, B.A., Vidyarnava, Rai Bahadur, retired District and sessions Judge, on Sunday the 23rd June last at his residence in Allahabad. He was like an elder brother to us. May his great soul ever have the congenial work and the union with the Supreme Spirit for which he longed !

"A Moral Equivalent of War."

Professor William James has said that the great need of our day is a moral equivalent of war. This is true in many senses. Those who by establishing a League of Nations or other means are seeking to put an end to war, have to find out this moral equivalent of war. Men have thought it just to wage war to win freedom and independence, to maintain freedom and independence, to defend hearth and home, to abolish slavery of all sorts, to help those who fight for any of the above causes, and to baffle the evil designs of the greedy and the wickedly ambitious. The leaders of humanity have to find out a moral equivalent of war which will suffice to achieve all these objects. Further, this moral equivalent must be able to develop those qualities of character which are associated with heroism. Peace must not lead to effeminacy. Means must be found to make the world's workers as hardy and indefatigable as war makes soldiers. The high qualities of courage, of devotion, and of readiness for the utmost sacrifice at a moment's notice or no notice at all, are too precious to be lost. As in war, so in peace, they must be made to endure.

It is a high and difficult task to find a moral equivalent of war which will suffice for all these ends. But men and women live for high tasks, not for slothful ease.

Brahmananda Sinha.

In Babu Brahmananda Sinha, M.A., the United Provinces of Agra and Oudh have lost an unostentatious and public-spirited worker who took pains to keep himself well-informed about everything that he set his hands to. He was for some years principal of the Rampur State High School, and as an educationist edited and published an educational monthly. As a journalist he edited for some years the

Indian Union at Allahabad. "He was a careful and talented writer to whom," the *Leader* says, "the *Leader* among other papers was indebted." He was for some years the secretary of the Upper India Couper Paper Mills, Ltd., Lucknow, and subsequently assistant secretary of the Hindu University Society. He was chosen president of the provincial industrial conference held at Meerut in 1914, and as such delivered a very able address. This he was able to do because of his special study of industrial subjects. He was noted for his excellent character and mild and affable disposition.

Percentage of Success at University Examinations.

It is said that this year 50 per cent. of the candidates for the Calcutta Matriculation have been successful. This result is worse than that of some previous years. But the results of some examinations at Madras and Allahabad have been far worse. In fact, these latter Universities have been for years past famous for the large proportion of failures in their examinations. Neither high percentages of failures nor of successes can be accepted as proofs of the imparting of good education. But this can be said without injustice to anybody that those who are teachers and examiners alike and control both teaching and examination, are either bad teachers or bad examiners or both, if the alumni of their University largely fail to pass its examinations ; for Indian boys are not dullards. That in the Calcutta University, even after the Curzonian new regulations, there has not hitherto been any narrowing of opportunities for high education or any abnormal increase of failures has been greatly due to Sir Ashutosh Mukherji's influence.

The Reform Scheme in England.

Though the Montagu-Chelmsford reform scheme has not yet (June 29) been published in India, many persons must have come to know its details in England. For Mr. Ramsay Macdonald and others have already pronounced their opinions on it. Various forecasts have been published here. The Curtis scheme is being made much of in England. Many articles on Indian reforms have been published there. Sydenhamites and others are quite freely doing

their best to oppose Indian aspirations. Under the circumstances, the cancelling of the passports of the Home Rule delegations has been both unjust and pusillanimous;—pusillanimous, because it indicates a panicky and guilty consciousness that it would be difficult to face even a few Indian advocates of Home Rule in England with fair arguments. The Madras Government's defence of the granting of a passport to Dr. Nair is of the flimsiest character and cannot bear a moment's examination. Why cannot men in responsible office keep silence when their case is rotten?

Back Numbers and Yesterdays.

It has become the fashion for some people to speak sneeringly or slightly of back numbers and yesterdays. While we cannot indiscriminately swear by or quote the authority of either back or current numbers, we must recognise that many back numbers are valuable and many better than current numbers. The fact of one being a current number is not in itself a claim to respect. Let him or it stand the test of time as many back numbers have done. As for Yesterdays, why, they are not only the predecessors of Todays, but often their progenitors, too. We have never belonged to Babu Surendranath Banerjea's party, but we do not think it serves any useful purpose to run him down in season and out of season, though nobody should object to well-founded and informed criticism. If he be a back number or a yesterday, let him lie on the shelf; why raise the dust? He did good work in his day. We confess we have not followed the charges levelled against Mr. Banerjea, or against Mrs. Annie Besant either, and to that extent we are ourselves a back number. Mr. H. W. Nevins has observed that the people of India require an accession of courage more than of intelligence. Who can deny that Mrs. Besant's personal example has made many journalists and platform speakers bolder than ever? That is an inestimable service.

Bare Facts and Emotional Language.

The bare facts relating to India are in the long run more telling than language surcharged with emotion.

King's Commissions for Indians.

In his speech at the Delhi War Conference the Viceroy said that King's commissions would be liberally granted to Indians. The publication of the *communiqué* announcing the decision of His Majesty's Government on this matter has aroused little enthusiasm in the country, one reason for which is that liberality is not much in evidence in the document. In fact, of the various kinds of commissions to be granted, no numbers are given. It is only said that *ten* Indian gentlemen will be *nominated* annually during the war for cadetships at the Royal Military College, Sandhurst. Considering the vast population of India, and the vast number of Indian soldiers, the figure ten is insignificant. It is only rich men's sons who will be able to proceed to England and contribute, as required, £35 towards the cost of uniforms, books, recreation, etc., and a pocket money allowance not exceeding £50 a year. Nomination by the local governments or political administrations, is made the only door of entrance. This actually means that physical, moral and intellectual fitness alone will not suffice. A young man's guardians must be in the good books of the bureaucracy, and we know what that means. If nomination must be retained, it should be by the heads of educational institutions. They are to attach due importance to leadership in sports, athletics, &c. A much larger number than ten should be nominated in this way, and ten should be chosen out of them by means of competitive tests.

A Royal Military College, like that at Sandhurst, should be established in India, and all officers, British and Indian, required for the Indian army, should be trained here. The advantages of British and Indian cadets being trained together may be secured in this way.

We are not told whether the pay and prospects of the Indian officers are to be equal or inferior to those of British officers.

Besides the ten cadets to be trained at Sandhurst who will qualify in due course for King's commissions, His Majesty the King-Emperor has decided to grant:

(1) A certain number of substantive King's Commission in the army to selected Indian officers who have specially distinguished themselves in the present war.

(2) A certain number of King's Commissions conferring Honorary Rank in the Indian army to selected Indian officers who have rendered distinguished service not necessarily during the present war and who owing to age or lack of educational qualifications are not eligible for substantive King's Commissions. Such Honorary Commissions will carry with them special advantages in respect of pay and pension.

(3) A certain number of temporary but substantive King's Commissions in the Indian army to selected candidates nominated partly from civil life and partly from the army. Those selected from civil life will be nominated by His Excellency the Viceroy on the recommendation of His Excellency the Commander-in-Chief and the local governments and political administrations concerned. They must be between the ages of 19 and 25 and will be drawn from families which have rendered good service to Government and more especially those which have actively assisted in recruiting during the present war. Those selected from the army must also be between the age of 19 and 25 and will be nominated by His Excellency the Viceroy on the recommendation of His Excellency the Commander-in-Chief and the general officers in whose commands they are serving. In making selections preference will be shown to officers or non-commissioned officers who have displayed special aptitude as leaders and instructors.

On the termination of the war temporary officers appointed under this scheme who have proved themselves efficient in every respect and who desire to make the army their profession will be considered for permanent commissions. The remainder will be retired on a gratuity with permission to wear the uniform of the rank held at the time of retirement.

"Those selected from civil life will be nominated by His Excellency the Viceroy on the recommendation of His Excellency the Commander-in-Chief and the local governments and political administrations concerned. They..... will be drawn from families which have rendered good service to Government and more especially those which have actively assisted in recruiting during the present war." Everyone can understand the inner meaning of these words. It is not thus that British, Colonial and American young men are chosen for commissions. It is not in this way that British college students are admitted to the Officers' Training Corps in the Universities. The arts which enable men to win the good graces of the bureaucracy in India are not the best school for developing those qualities of manhood and leadership which make for success in war. Government may and ought to reward service with honors, *jagirs* or money grants; but it is a pernicious idea that any posts, civil or military, should be given, not solely or mainly for fitness for the same, but as a reward for some other kind of service. A successful recruiter would not necessarily

make a successful officer. What similarity is there between the art of recruiting and that of leading men in battle? Is it recognised to be the right principle in any civilised country that professors, judges, engineers, &c., are to be drawn only from families which have rendered good service to government? Why then are military officers to be drawn only from such families? Government will not get the best men from such a narrow field of choice. Should the men thus chosen fail to give satisfaction, it would not be just for Government to say in future, "Indians cannot make good officers."

We recognise that Government has made a beginning and duly appreciate the value of the beginning that has been made; but we cannot say that it is a good beginning or that it is one which is full of promise.

The Calcutta University Commission.

When the Calcutta University Commission was appointed and the names of its members were announced, we frankly criticised its unsatisfactory constitution and pointed out its defects. We particularly pointed out that there ought to have been in the Commission some Indian member or members acquainted with the working of the Calcutta University but not belonging to the party of Sir Ashutosh Mukherji or dependent on him for any kind of patronage or favour. For the evils, the eradication of which was undoubtedly one of the objects of the Commission, were to a great extent the outcome of the Tammany Hall methods introduced during his long term of Vice-Chancellorship and continued during his successor's regime because of the overwhelming numbers of his creatures and followers in the University. For the eradication of these evils, the Commission required firsthand information proceeding from a source other than Sir Ashutosh or his party. But there is no one in the Commission who can supply such information. The president and members of the Commission have to depend for all detailed information on Sir Ashutosh. There is no one to correct or contradict him. Even as regards what the people of Bengal want or do not want, he is the only authority in the Commission. We have never denied that he has done much for collegiate and university educa-

tion. But his work has been of a very mixed quality, in which perhaps the evil has preponderated. In any case, he is neither infallible nor unbiassed. Some corrective was needed, but was not provided.

This state of things could have been partly remedied, if independent witnesses had been called to give evidence before the Commission. But truth has been sought to be shut out from the Commission in various ways. The defective constitution, already referred to, was one such means. Next, the questions framed by the Commission were such as diverted attention from the crying evils of the present system and method of administration and dissipated attention over a large expanse of other details. Then, the questions were sent to carefully selected persons, to the exclusion of certain other persons. To give an example. The editor of this Review, which has published more Notes and articles on education and higher education than all the English newspapers and periodicals in Bengal combined, did not at first get the questions. In fact, he never got the questions from the secretary of the Commission. He got them, later than those who got them direct from the secretary, from the Commissioner of the Presidency Division, whose personal assistant was a friend of a friend of the editor, who besides being a journalist has had about a quarter of a century's educational experience as a professor. We do not know in what other ways unwelcome evidence was tried to be excluded, and evidence was sought to be packed.

After receiving the questions, we criticised them in this Review and in *Prabasi*. We also gave a summary of the charges brought against the University. We sent marked copies of all the numbers of the *Modern Review* published in recent years which contained any criticism of the University, the Educational services, the present University Commission, etc., to the president, the secretary and each member of the commission. These copies were sent by registered post, and the president, the secretary and some of the members acknowledged their receipt. We also sent answers to the questions and in due course got a proof for correction. Our answers contained some of the charges against the university and criticism of university methods which had appeared in

our review. So the Commission cannot plead ignorance of what is said against the university. We do not know whether the Commission at all paid any attention to these things, or whether they took these charges and criticisms seriously. If they did, did they find them true? If, on the other hand, they dismissed them as frivolous, we do not know on what information they did so, nor why in that case they did not ask the editor of this Review to appear before them as a witness to substantiate at least those allegations which he had made in his journal and in his answers on his own authority. We do not know definitely whether the Commission orally examined any witnesses at all; if they did, who are they? The present writer is not the only person who might have been but was not called for examination. More distinguished persons can be named, but we refrain.

The Public Services Commission examined a host of witnesses. The main questions appeared in the papers, and the summaries of the evidence of the principal witnesses also appeared from day to day. Education,—University Commission, is, we suppose, not a trifling thing. The public services are recruited from the ranks of educated men. There would be no public life and public spirit without education. It is the educated young men and women of the country who are to become our future leaders and exemplars. Such being the case, it is surprising that the Calcutta Indian dailies have not attached any importance to the University Commission. Babus Motilal Ghose and Surendranath Banerjea are and pose as leaders of opposing parties in Bengal. We ask them to say what they have done in this matter in their papers. We charge them with grave dereliction of public duty. Not only have they not themselves done what they ought to have done, they have not even *patronised* the present writer by reproducing or commenting on anything on University affairs which has appeared in the *Modern Review*. Once indeed when a grave charge was brought against the University office in this review, an *editorial* paragraph in the *Bengalee* threatened the present writer with criminal prosecution, (at whose command let the reader guess), if he did not withdraw the charge. He did not withdraw the charge, but no prosecution followed. Babu Surendranath

Banerjea has a college. That may have demoralised him, as the various means of patronage and injury at the disposal of Sir Ashutosh has demoralised considerable numbers of "educated" men. But what is the matter with Babu Motilal Ghose?

No, the public press of Bengal has not helped the Commission as it ought to have done. So if the labours of the Commission and all the public money spent for it do not bear much good fruit, or if the evil consequences outweigh the good, the public of Bengal and their leaders must bear no small share of the blame. After all a people get what they deserve. We shall get what we have deserved. There are those who support and even admire what we have written all along; but few there are who have boldly lent public support to a man who cannot show even a bullock cart in token of his "position" and "respectability."

Besides formal means and channels of information available to the Commission, there was also the channel of social intercourse. Dr. Sadler, the president, has not neglected this channel altogether. It is but seldom that men like him and some of his colleagues come out to India. It would have been of much advantage to India, not merely for the purposes of this Commission but in other ways too, if at least he could have mixed, more than he has found opportunities of doing, with Indian men of independent and non-partisan views. This was more possible in a small place like Darjeeling than in a big city like Calcutta. But unfortunately, we hear, in Darjeeling, where he spent several months, it so happened or it was so arranged that among his human surroundings the Indian element had a uniformity or monotony of a certain university type which remained unvaried from day to day, and was the same even in the Governor's garden party.

Waste of Paper.

It is said Government intend taking steps to check the waste of paper. Let them begin with their own offices. In the next place, let the extravagant waste of exercise books in schools be put a stop to. The number of such books which poor parents have to buy for their sons and daughters is a great and unnecessary hardship. For most of the work done in class by pupils, slates are quite as good as and

far more economical than paper. In our school days and long thereafter, slates were used for working out sums in mathematics, for dictation exercises, and for various other purposes, including even the improvement of handwriting. The students of those days were not worse educated than their present-day successors.

The late Professor Homersham Cox.

We are sorry to record the death of Professor Homersham Cox at Vizagapatam. He belonged to a family of mathematicians and was a high Cambridge wrangler. He was professor of mathematics in Muir Central College, Allahabad. He was a very good writer of English, and was one of our most valued contributors. He had studied philosophy to good purpose. Arabic literature and theology were among his subjects of study, and though he was not a Christian he had extensive knowledge of biblical criticisms and exegesis. He was a man of liberal sympathies and liked to encourage patriotism among young Indians and old. In Allahabad he was known as a kind-hearted friend of the poor and maintained a free school for poor boys at his own expense. English was taught here according to the direct method. His views regarding education and the manning and control of the Education Department coincided largely with those held by cultured and well-informed Indians.

Ancient Indian Shipping.

The attention of the readers of the *Modern Review* interested in ancient Indian Shipping is drawn to a Brahmi inscription and a diagram over a cave at Duwe-Gala in the Tamankaduwa district in Ceylon published by Mr. H. C. P. Bell, C. C. S. (Retired), late Archaeological Commissioner of Ceylon, in *The Ceylon Antiquary and Library Register*, Volume III., Part III (p. 204, plate XX., Duwe Gala No. 1). I reproduce what he writes:—

"Above the brow of cave No. 1. This *pratiloma*, or "reversed writing," record of 11 aksharas is inscribed in that older form of B. C. "Cave character" in which the *ra* is wavy and the palatal *sa* stroke bent over and drawn down level with the foot of the letter. *Le* of *lena* is the only letter not reversed from right to left.

"The quaint outline diagram, (1 ft. 10 in. by 1 ft

Tin.) carved to right of the record, depicts a barque, high of prow and stern, with mast, yard, shrouds, and a pronged device at the mast-head. It seems to illustrate the epithet *Barata*, and to connect the Buddhist eremite with the continent of India.

TEXT.

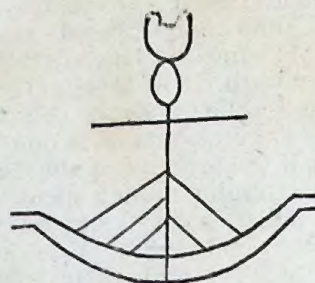
Ba ta ta Sa ga Ra ki ta pa le ne

TRANSLATION.

Cave of Sangha Rakhita of Bharata (India).

Mr. Bell adds in a note, "*Barata*": Not uncommon in cave inscriptions. Mr. Parker translates 'royal messenger': here the 'ship' design may well imply that the monk came from India (*Barata—Bharata*)."

A tracing of the outline diagram is given below.



RAMAPRASAD CHANDA.

LOVE

What is all worldly welfare without love ?
 High places, power, dignity, respect ;
 All these fall short of the one crowning joy
 Of love. It is this blessed gift alone
 Brings perfect peace into our yearning heart ;
 We may pursue ambition's perilous path
 With restless eagerness, and swelling pride ;
 But all is vanity ; it has no joy
 To satisfy the cravings of our soul ;
 One kiss of love, or clasp of friendship's hand ;
 One warm embrace, or even kindly smile
 Showing that we have really won the love
 Of wife, or child, of brother, or of friend ;
 This cheers our heart, and gives us inward joy,
 And is worth more, far more, to us than all
 The hollow flatteries the world can give.
 They are of earth ; but dropping down from heaven,
 Is the sweet tenderness of heartfelt love.

J. E. ANDREWS.